AAP BEETI

AUTOBIOGRAPHY

Shaikhul Hadeeth Hazrat Maulana
Mohammad Zakariya Kandhalwi

AAP BETI

Autobiography

of

Kutbul Aktaab Shaikhul Hadith Hazrat Moulana Muhammed Zakariyya Kandhlawi (Rahmatullah Alayhi)

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VOLUME 2 (YAD AYAAM No. 1)

(Regarding my studies, teachings and writings).

VOLUME 3 (YAD AYAAM No. 2)

Publishers Note.

This is the first English translation of the Urdu work "Aap Beti" and "Yad Ayaam" being the autobiography of Qutbul Aqtaab Hazrat Sheikhul Hadith Maulana Muhammad Zakarriyah Saheb Rahmatullah Alayh. It has been in the process of publication for a long time and Alhamdulillah we have now been favoured with the "towfiq" to print it.

This is a South African publication directed mainly at the South African English reader who has some form of "Ta'alluk" (connection) with Hazrat Sheikh either directly (i.e. having taken ba'it directly on his hands) or through one of his honoured Khalifa's or by merely being an admirer of the respected personality and his literary works.

Despite the work being full of typographical, grammatical, compositional and other errors, for which we humbly request your forgiveness and forebearance we feel honoured to have been favoured with Allah's Grace in His using us who are so weak and incapable for doing this work.

We earnestly request you to remember the author, the translater, the publisher and all those who have assisted, in your duaa's.

FOREWORD

We begin by praising Allah and sending choicest blessings upon His last and beloved Prophet Sallallahu Alayhi Wasallam. All praise be to Allah through whose Grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures, Hadhrat Muhammadur Rasoolullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the day of Reckoning.

Aap Beti consists of 7 volumes. This is a publication containing only volume 1, 2 and 3. The work has been divided into 2 publications merely for the sake of expediency. It was decided that volume 4, 5, 6 and 7 should be published as a seperate book because of it being so lengthy and also because it is the part more relevant to the person treading the path of "suluk" or "tasawwuf" (i.e. in terms of advises on spiritual evils).

Volume 1 is actually made up of two articles. The first sent in a letter form to Maulana Mohamed Al-Thaani (Rahmatullah Alayh) intended as a commentary on the latters book "Sawaane Yusufi" and the second is an article which was sent to the teachers and authorities of Mazahirul Uloom. To this, the second article, our illustrious Shaikh added special notes (mainly from experiences during his sixty years of contact with the elders of Mazahirul Uloom). The first was completed in Shabaan 1386 Hijri and the second in Rabee-ul-Akhir 1388 Hijri. The first publication (Urdu) of this which forms volume 1 was made in Shabaan 1396 Hijri.

Volume 2 was originally intended to be made up of eight chapters which would be known as "Yad Ayaam". These cover a wide variety of themes and topics. In Hazrat Shaikh's own words he says that they would concern the following:

"The first chapter concerns 'Neyat'. The second deals with studies, lectures and writing in Mazahirul Uloom. The third concerns some bad habits. The fourth chapter is actually a part of chapter three and concerns my practises regarding sorrowful happenings and marriage functions. The fifth chapter deals with Allah's favours. The sixth concerns my pilgrimages. The seventh dealth with the partition of India and the eigth deals with miscellanious matters."

The voluminous knowldege of our illustrious Shaikh (Rahmatullah Alayh) is displayed in his penetrating handling of subject matters as varied as 'Neyat' and 'marriage functions'. The writing of Hazrat Shaikh (Rahmatullah Alayh) is such that the subject matter of one topic gradually flows into another. Thus, with specific reference to 'themes on tasawwuf', it would be difficult and more correctly wrong to say that a particular chapter deals with a specific theme.

In the introduction to volume 3, Hazrat Shaikh informs us that to prevent this work from developing into too lengthy a discourse, he has decided to alter his original idea at having eight chapters, into a book having four sections, each of which would have two sub-sections.*

At this point we feel it necessary to bring to the readers attention that, in as much as the book does follow this pattern (i.e. four volumes each having two parts, as detailed in the "contents" pages), it at times does become confusing due to the writers and the translaters seemingly inconsistency in the use of words such as 'chapter,' 'part', 'section', 'volume' and 'book'. It will be found that when reference is made to a certain section of the book it is sometimes called 'chapter' and yet at other places the same section is either called a 'volume' or a 'part'. We feel that this problem is intensified by the incapacity of the

English language to accommodate the richness of Urdu.

A word of advice to the honoured reader. We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. However, please do not read this work to criticize the English translation, presentation or style, for if errors is what you are looking for that is what you will most definitely find. On the other hand, if you read with an open mind, searching for spiritual advises, you are sure to find within these pages countless gems of 'naseehats' which will, Insha-Allah assist you in your spiritual reformation and be a guide for you on your journey towards the Love of Allah.

Remember that this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtaab, Hadhrat Shaikh-ul-Hadith Maulana Muhammad Zakarriyah Saheb Rahmatullah Alayh as described by himself. This is sufficient reason to gain spiritual benefit, blessings and divine light (noor) from Allah Ta'ala, if the correct intention is made when reading this book.

We pray that Allah Ta'ala grant Hazrat Shaikh (Rahmatulah Alayh) abundant reward for his lifelong service to Islam.

Zil-Hijjah
26th June, 1992.
Lenasia.
SOUTH AFRICA.

INTRODUCTION

Criticism and Commentary on Sawanikh Yusufi

This is not intended to be an independent new book nor a discussion on any fixed theme. Our respected Maulana Mohammad al-Thaani wrote a biography of Maulana Yusuf Saheb Rahmatullah Alayh (May Allah enlighten his resting place). In it he asked Maulana Ali Mia (Maulana Abul Hasan Ali Nadwi) to write the second chapter of it which concerns me. On reading it I wrote the following letter to Maulana Mohammad al-Thaani informing him that, that which should have been mentioned in it has been left out and that which should not have been penned down have been written.

When I gave the booklet - "Strike" for printing I decided to mention the warning which I had received from my late father to the students so that they may come to know that whatever rigidness and narrow-mindedness is found in me, were actually created within me as a result of all those grave warnings. Similarly I intended to bring to light my own faults together with the wrongs of others, so that a just balance could be established.

"When I do my thing I hear no one else's word
This I say, what else is there to say?"

Zakariyya.

نحمده ونصلی علی رسوله الکریم

Beloved one of hign rank. May Allah keep you safe and sound!

Greetings to you. Your book caused me great pleasure. May Allah in His Infinite Grace grant you tremendous reward in both worlds and cause great benefit to be derived from it in worldly as well as spiritual fields. It has been written in a manner better than could have been hoped for.

Although I have listened to many of its various chapters being read to me on different occasions previously, the pleasure derived from hearing it being read to me continuously was much more than on previous occasions. If only my eyes had been capable of reading it myself, I would have finished it in one or two nights. Throughout my life I have always had a great passion to read the biographies of the Saintly Elders. When I started reading any such biography I could hardly put the book down. By day I never found any opportunity to read. I always used to start reading at night after Esha after having prepared my lectures for the next day. Very often this reading continued until the next morning as I found it very easy in my younger days to remain awake throughout the night.

Maulana Madani (R.A.) (May Allah fill his resting place with noor) often used to arrive here in the latter part of the night around three or four o'clock. He was quite meticulous in sending telegrams advising of his arrival. Further, because I had one fault of finding it an extreme ordeal to wake up after sleep, hence, I always started my work after Esha, and used to proceed to the station by two or three o'clock. Before my illness, I hardly travelled by train. Anyway, I always used to finish reading the biographies of the elders

in two or three nights. In this manner, I completed reading the biographies and writings of Hazrat Gangohi, Hazrat Saharanpuri, Hazrat Shaikhul Hind, Hazrat Thanwy, Hazrat Madani, Hazrat Sayed Saheb, my late uncle and others. May Allah grant noor in their resting places! But unfortunately, now the weakness of my eye-sight has put me in need of other people's eyes.

"And irrespective of whether it's for joining another or for parting, staying awake by night an ordeal has become..."

Now this time I have had to listen to your book for an hour or two after having completed my duties to my guests at night. For this reason I have taken many nights to complete it. I derived great pleasure from all the chapters of the book except the one which you got Ali Mia to write. In a whole pond of rose-water you have mixed one bottle of urine. Or, to put it in civilized terms, by adding that chapter you have spoiled the beauty of the book.

But apart from that you have also left out many aspects. If only I had, had the opportunity of listening to the manuscript before its publication I would have suggested many changes and improvements. Those things which should not have been mentioned have been highlighted and those which should have been mentioned have been spoiled by mentioning it very concisely.

I have no objection to the writing of "Do Naazuk Imtihaan aur Taufeeq Ilahi" (Two testing trials and Divine help) simply for the reason that perhaps in future someone from Allah's servants will receive such Divine help. However, Ali Mia only mentioned two such occasions of trials and that too in concise manner, excluding others. In actual fact, such incidents occured quite often on numerous occasions. I am surprised that in spite of them having taken

place or being mentioned in Ali Mia's presence, he was unaware thereof.

Of those events was one, which with regard to the description of my life, was very important and took place the third day after my father s death. The same love and sympathy showed to me by Hazrat Maulana Abdul Raheem Raipuri was also shown to me by his successor Hazrat Raipuri the Second - Maulana Abdul Qadir Raipuri. In this, he followed the footsteps of his Shaikh. All this is known to you. Hazrat Raipuri Senior had even greater love, contact and closer relationship with my late father. The love and sympathy shown to me by him after my father's death at the beginning of my orphanhood were such that should I mention them all, it would be sufficient to fill the whole "Sawanikh Yusufi".

On the third day after my father's death, while discussing my childhood, my father's debts, the problem of disposing of my father's bookshop as well as my mother and sisters' maintenance, Hazrat Maulana Abdul Raheem Raipuri said: "These matters are all very worrying. You are still a child with no knowledge of business. Maulana Ashiq Ilahi of Meerut has great business experience and ability. Take the bookshop to Meerut and settle there. Go and make business there under the able supervision of Maulana Ashiq Ilahi. Insha-Allah your debts will soon be settled and the arrangements for the maintenance and upkeep of your relatives will be made easy for you."

Hazrat said all this in a very sympathetic and long speech. I have quoted it in very concise form. I still remember, to this day, how I felt that the very earth underneath me had sunk in. With tears in my eyes and very heartsore, I said: "If this is your command then I accept it most willingly, but if it is your advice, then I know that Hazrat Thanwy will surely also come here and I would like to consult with him too."

At that time Hazrat Saharanpuri was detained in Nanital jail in connection with an investigation against him (see complete story in 'Tazkira-e-Khalil').

"It is my desire not to leave this place to settle anywhere else as long as Hazrat Saharanpuri is alive."

On hearing my reply Hazrat Raipuri exclaimed: "Enough, enough!" Greatly pleased and with great sincerity he expressed duas in my favour. The duas of these Elders caused me great ecstacy at all times. Hazrat said: "What you have said, is exactly what I desire. But Moulana Ashiq Ilahi had been very persistent in asking me to let you come to him. In spite of his insistance you do not accept his offer. He wanted me to prevail upon you to move to Meerut. The reasons why Maulana wanted that is quite clear and reasonable. For this reason I gave you that advice."

On hearing this reply from Hazrat, (may Allah forgive me), I felt extreme anger against Maulana Ashiq Ilahi Rahmatullah Alayh. Maulana had actually done that for my welfare and in my interest but my own foolishness made me become enraged and I repaid his kindness rather unkindly. If at that time it so happened that I uttered something unbecoming to Maulana, then I beg Allah's forgiveness, and may He grant Maulana the best reward.

The second and third trials and difficulties are those mentioned by Ali Mia in concise form yet correctly written.

The fourth trial was one which happened about three or four years after my return from Haj. I will surely find the correct date thereof among my papers stored away in some bag somewhere in my old wardrobe. It happened that after my return from Haj in 1346 Hijri that the teaching of the Daura hadeeth Kitabs for the final year students fell to me.

Because of the fact that my late father had always and continuously taught Abu Dawood Shareef and because I had been so involved with the writing of Bazal Majhood (by Maulana Khalil Ahmad); hence, as long as Maulana Abdul Lateef, Nazim of the Madressa was alive, I also had to teach this kitab. Similarly, I also had to teach Nisai Shareef, Bukhary Vol. 1 etc. As for Abu Dawood Shareef, the Madressa authorities always considered it to be my duty to teach, and so did I. Therefore, the students who studied it under me, out of their love and faith in me, used to make mention of it as is the general habit of people to sing the praises of their teachers. Among those who praised my handling of the subject, was a very sincere friend Maulana Adil Quddoosi Gangohi who passed away in 1342 Hijri. At this moment, I do not even remember which kitabs he studied under me. After graduating from here he proceeded into employment with Da-iratul-Ma-Aarif in Hyderabad as a manuscript reader and corrector. He became quite well known and respected in those circles.

I do not know what true or false stories he must have told the people attached to the press in Hyderabad, but the result was that after two or three years a long letter of about seven or eight pages reached me from him. In it he informed me that a decision has been made by the authorities of the Da-ira to print a special book on the persons involved in the transmitting of the hadeeth of Baihaqi (Asma-ur-Rijaal). The printers have before them only two names of persons for the job - Maulana Anwar Shah Kashmiri and myself. Of the two I was preferred because the work would take considerable time. At that stage Hazrat Anwar Shah Saheb had already become quite old and weak while I was quite young.

It was feared that should Hazrat Anwar Shah Saheb be given the job, it may be that it would not be completed in his lifetime.

The salary was fixed at 800 rupees per month together with a government car for my transport with petrol, driver etc. All these will be paid for by the government so that I could go wherever and whenever I felt like going. The place of residence will also be provided by the Hyderabad government.

Among these things there was nothing really about which to become enthusiastic other then to praise Allah for His favours. But what was really of interest and worthwhile considering was the fact that my employment would only be for four hours daily. For the rest of the day I would be free to do as I wished. The library of the Da-ira was open for me and at all times I could come and go and it would allow me ample time to do my own writing. As far as the Asifia library was concerned I would have full permission to remain there in research and study and would also be able to request whatever books I needed. He also wrote: "You are presently busy writing 'Owjazul-Masaalik' on the Muatta of Imam Malik. The facilities that you will have in the compilation of this work in Hyderabad are not available to you there in Mazahirul-Uloom. Furthermore the services required from you by the Da-ira will after all be a service in connection with hadeeth." He also mentioned some advantages which will assist in the writing of Owjaz.

In reply to this long letter I merely wrote one simple card without any formalities. The card consisted of only one sentence: "Mujhko jeena hi nahim banda ihsan hokar."
"I never wish to live the life of one to whom others have to do favours." (signed) Zakariyya.

May Allah reward him well. He had written to me once more with great kindness and affection asking me to reconsider my decision and once again pleading that the writing and compilation of Owjaz would be better facilitated in

Hyderabad than in Saharanpur. But at that time I had such a dislike for being employed that there was no question of me reconsidering the offer made.

However, thereafter and even now the doubt haunts me as to whether I did the right thing in refusing. At that time, no doubt, I was horrified at my being in the employment of anyone. But on the other hand there were the benefits and facilities which would help the writing of Owjaz.

The fifth trial came about two or three years before the partition of India. It came from the side of some of the Bengali students who because of the barakat of that same Abu Dawood Shareef came to study here. Up to the time of partition many Bengali students used to come here. (Even now many of them are Sheikhs of Hadeeth in the Madressas of Bangladesh). I do not know what kind of praises some of them had sung elsewhere about me and to whom. As a result a long letter arrived from Chatgam or from the authorities of Madressa Alia, in Dacca offering me the post of Shaikhul-Hadeeth to teach Sahih Bukhary and Sahih Tirmidhy at a monthly salary of twelve hundred rupees. I do not now recall the name of the writer but the letter was written in a very persuasive tone. Even before the letter reached me an urgent telegram arrived informing me of their awaiting my reply. Two days later another reply paid urgent telegram arrived telling me how anxiously they awaited my response. By that time the letter had arrived. In reply to their letter I merely wrote: "Sorry, unable to accept offer."

Later in a detailed letter I wrote: "Whatever some friends had mentioned to you, they had merely reported wrong information. It was merely their exaggerated good opinion. Neither am I capable of the honour nor am I able to carry it out..."

Anyway, Allah be praised that thereafter no such incident again happened. And axcept for the tempting offer from Hyderabad, I thanked Allah for His favours. If I had accepted any of the offers I would have become caught in some trap from which escape would have been difficult. But with regard to the Hyderabad offer I must admit that the thought continuously came to mind that had I accepted, then 'Owjaz' and 'Laami' would have been better written and because of not being involved with Madressa responsibilites, I would have found more time which means that they would have been completed in shorter time. However, the best is that which happened.

These few incidents are from that time which is generally considered to be the age of one's intellectual wisdom. Real wisdom and perception has not yet been my lot till this day. Then there was the time when I was generally considered to be immature or if I may say so the time of the earlier tests in life.

The name of the late Mirza Soraya Jah has already been mentioned many times in the biographies of my late uncle Maulana Ilyas and Maulana Yusuf. Mirza Saheb had great love and affection for my late grandfather. He once spoke to my grandfather saying: "It is my desire that my daughter Qaysar Jehan Begum shall be married to your son Molvi Yahya Saheb." My grandfather did not approve of the match but due to the insistance of Mirza Saheb still put the matter before my father for his opinion. My father politely declined the offer. This caused the respected lady great anguish and disappointment.

The relationship between that family, my father and my late uncle was so close (in my young days) as if we were all family. My father and my uncle used to frequent the residence of Qaysar Jehan Begum. Whenever I went there,

then in spite of refined and withdrawn delicate nature, she made me sleep by her side, well-wrapped and covered. I was about seven or eight at the time. May Allah grant her great reward. On various occasions I have heard her say to my father with great persistance: "You did not accept me for marriage. But Zakariyya is my child. I want to make him my child, keep him by my side and let him marry my daughter."

My father always replied: "How can I like for him that which I did not approve for myself?"

She still insisted. Perhaps it was because of this insistance that my father once asked me for my opinion. I replied: "I would not like to walk about with the paan-box..."

(The story behind this is that her husband Mirza Mohammad Shah had great love for her. She used to remain seated on a settee, and then her husband would bring the paan-box to her, place it before her and say: "Begum, give me one paan (to chew)." I always found this very irritable and disliked it very much. This was the very opposite of what happened in our family. Here the wife was always the subservient one, the serving one. By us it was appropriate that the husband should just ask his wife to prepare paan for him).

Hearing my reply my father told the story of his proposed marriage: "In my childhood my father asked my opinion about marriage to Qaysar Jehan Begum. I replied that if I marry that princess, I will never be allowed to sleep on simple mats. (In other words I will have to provide decent things). There is tremendous difference between your reply and mine. From your reply I seem to detect a taste of arrogance."

May Allah reward my father well. He used to look at my every action with very perceptive eyes. Anyway, all these things belonged to one era of trials and tests. I just mentioned a few. If I should want to quote them all it will take the stories of a thousand nights. At every step of the way Allah showered me with His Grace and Help.

Thereafter there is the very important subject of my spiritual education and training, which has been almost completely neglected and ignored by Ali Mia, except for one or two incidents which are mentioned by the way. This too is quite a long story. My father was responsible for my 'tarbiat' and in this he was extremely meticulous, very strict, very stringent in his supervision over me.

If there had been any spiritual potential or capability, then something would have been made out of me by now. But, of course, the saying is quite well known that even if the tail of a dog is placed in 'nilky' for twelve years, it will never become straightened.

In my father's opinion the greatest emphasis was placed upon eliminating relations with others. There is a saying of his in this regard which I have heard from him numerous times: "No matter how devoid of intellect or intelligence a person may be - if he is not involved with the disease of mixing with people, he will surely become capable and competent. And a person may be intelligent, brainy and no matter what love he has for acquiring knowledge but if he is fond of mixing with people, he will lose his capability." Apart from that, in his opinion, it was considered very dangerous and harmful to associate with beardless youths.

Ali Mia has made mention of this on page 79 but has put the matter upside down. This is not like me that I should greet someone or of my own accord (purposely) go to stand

by the side of someone after having performed the previous salaah next to him. If some stranger had greeted me then it would have called for an answer from me to find out who he was. If it so happened that a person who had in a previous salaah stood by my side in the jamaat came to stand by my side by accident or unintentionally by mere chance, I would out of fear (for familiarity) think of some excuse or other to break off my niyat and go somewhere else. In this way I had to pay some price and come up with some sort of excuse because the person alongside me would surely wonder what happened. Thus, I sometimes either used coughing as an excuse or left holding onto my nose which made them think that perhaps my nose started bleeding.

The result of both these things is still very much with me and not only in salaah. As a result of my illness the two persons standing by my sides are fixed and regularly do so.

As far as my father was concerned he also attached great importance to the question of Sahebzad-ghi viz., that I should grow into a fine personality with good character. I have heard him say on many occasions that the signs of a fine gentleman only appears quite late. He was so keen to see me not acquire any ill-mannered character traits that whenever he had the slightest doubt about any deed done by me, then there was trouble in the form of punishment for me. In this regard some incidents will be quoted.

Beloved friend, these were the things to be written down. Ali Mia mentioned things about Iran, Turan and other irrelevant things which will not benefit anyone in the least. And in my opinion, he made use of much exaggeration. Now I intend writing a few incidents about my 'tarbiat' at the hands of my father even though it is too late now after the time. If I had, had the opportunity of scanning through the manuscript before its publication, then I have no hope that

Ali Mia would have included these things in his article, but still I would have insisted. During my lectures on hadith I always relate some of these incidents with great pleasure. And I make much dua for my father that, Alhmadulillah, through the blessings of his shoes today, I have at least the outward appearance of one who is Allah-fearing. And even today I pray for him for every beating which he ever gave me. At that time because of my young age and lack of understanding, I cried a lot and even became very angry.

And now kindly listen to a few incidents. You, too, will enjoy them.

Incident No. 1:
I was about three or four years old and had not even learnt to walk properly. I still remember it very well as such things generally are very deeply imbedded in the mind.

My mother had great love for me. Women generally all love their children but for the way she loved me, may Allah grant her high rank in the hereafter. I have very seldom seen any mother with so much love for her child. At that time she sewed a beautiful small pillow for me. It was much smaller than the one used by me today. I will not even forget what it looked like. It was beautifully decorated in gold and silver lace etc. I loved this pillcw so much that, instead of placing it under my head, I placed it upon my breast. At times I used to keep it in my embrace and at times kept it close to my chest.

Once my father shouted: "Zakariyya bring me a pillow!" At that moment, my love for my father rose inside me and with great enthusiasm and heartfelt sincerity with the purpose if offering him my pillow asked: "Shall I bring my pillow?"

He replied: "Come here."

I became very excited and happy as I rushed towards him. As I reached him he took hold of both my arms with his left hand and with his right hand gave me such a smack in the face that even toaay I experience the ecstacy thereof. And I don't think that I will forget it till my dying day. As he beat me he said: "Shall I bring mine? Have you ever earned something which gives you the right to say: Shall I bring mine?"

I am extremely grateful to Allah that from that day onwards whenever this incident comes to mind, I am reminded time and again that we in this world do not own anything. And through Allah's grace, this idea becomes continuously more strengthened in me.

Incident No. 2:

The second incident concerns the time when I was but eight years old at a time very shortly after the demise of Hazrat Gangohi, when my father had started to teach the children in the Khanqah of Gangoh. At the time there were about eighty children. Among them were those learning Qaida Baghdadi and also those studying Hama'sa, Hidaya etc. My father himself used to teach the higher students and those in the higher grades were responsible for teaching the grades beneath them, which meant that they had to study themselves and also teach the others.

My father himself used to lead the prayers in the Khanqah Masjid. At the time when Zuhr salaah had already begun I was trying to put my hand onto a niche in the wall to hang on it, but my hand could net reach. A certain Molvi Sagheer Ahmed was at that time making wudoo (I do not know if he is still alive or not. He was a student at the time and hailed from Gangoh. Later he settled in Bombay and became one of the most well known lecturers there). This Molvi Saheb out of kindness for me, and having finished his wudoo

while the jamaat was just going into ruku quickly took me, lifted me up and made me hang from the niche. This made me become instantly very angry at his interference in my effort. When the whole jamaat went into ruku I struck him heavily on the back. This did not really cause him any pain but he uttered a loud exclamation. Immediately after salaah the court case started as everyone gathered under the fig three in the courtyard before Hazrat Gangohi's last residence.

The whole investigation was before my father, my biggest fear. The question was: Who had struck the blow and who was struck? Out of fear no one spoke. After about ten or twelve minutes with no one answering, he said: "Well the time for lessons is being wasted. After class no one will be let off for a break until such time that the truth comes out."

After Asr the case resumed for the reckoning. Once again there was no reply to father's question. My father then said: "Not one of you will be allowed to leave even if Subuh should dawn upon us."

At that time I was making dua in my heart that whatever should happen will happen. Why does Molvi Sagheer not just tell the story and get done. What will be will be. Now he is causing all to be entangled in one thing. The whole story was just like the Day of Qiyamat will be. About fifteen minutes later, Molvi Sagheer said in a low voice: "I was the one who was struck."

This meant that much of the case had now been settled. Thereupon my father asked in a harsh voice: "Who did it?" Again Molvi Sagheer remained silent. But when he realized that a beating was going to be given to someone, he looked in my direction and said: "He did it." Greatly surprised and angry my father looked at me and thrice repeated "He did it"

At that time my father had the habit of visiting Hazrat Gangohi's grave daily after Asr and I accompanied him. I used to carry a small umbrella which was broken. Its handle was of wood. At the time of visiting the grave this umbrella was in my hand. My father grabbed it from my hand and beat me with it so severely that the handle broke in two places. All the time he beat me and with every blow he uttered: "So this is the signs of your Sahebzad-ghi."

It was his opinion that in order to make a child grow into a gentleman with good character, it was the duty of the father to punish. It was winter time and although I normally wear a long woollen coat at Fajr and Esha time, I was not wearing it at the time. I only had a kurta on my body with the result that all the blows caught me on the body. My arms were beaten red and bruised so much so that for fifteen days I could not wear the long coat. He often used to say at times: "If from being beaten you should die, you will be a martyr and I will be rewarded."

You can imagine that if one has this kind of policy, how will he ever fail to do justice to a good beating.

Incident No. 3:
This concerns that time when this humble soul was quite keen to be entered among the righteous ones. I started performing long rak'ahs of nafal salaah after Maghrib in front of Hazrat Gangohi's room in the mosque. My father came along and gave me a heavy smack, saying: "Why don't you learn your lesson?"

At that time my late uncle used to perform long rak'ahs of nafal salaah from Maghrib till near the time for Esha azaan. My father, on the other hand performed his nafal salaah before starting to teach.

At the time I was greatly disturbed at my father having smacked me. I felt unfairly treated because my father himself did not perform such salaah but also did not allow another to do so. However I soon realized that he was completely right. Nafal salaah is another of the ways of shaytan to keep one away from acquiring proficiency in his studies. Therefore when the time for really performing nafal salaah comes along one looks for every excuse not to perform it.

Incident No. 4:
When I was ten years old my mother was travelling from Gangoh to Raipur. On the cart with my mother were a few other women and myself, while my father sat on a pony which also had a driver with it. He was not used to riding a pony except from having once or twice having sat on a meek pony with a driver. Along the way my father out of kindness said to me: "Do you want to sit on the pony?"

With great enthusiasm I said: "Yes', jumped from the cart and was lifted onto the pony. I rode the pony to the front of the cart on which my mother sat. As I came near to them, my mother indicated with signs and the ladies said: "You are smart. Your father is walking on his feet and your are on horse-back."

I rode back to my father and told him what the ladies had said. In anger he replied: "Are you blind? Can't you see anything else but what the ladies are saying. Have your eyes popped out?"

I immediately left the pony and went to sit on the cart. Praise to Allah! I did not feel offended at this rebuke. In my heart I told myself that I had done the wrong thing.

Incident No. 5:
My father took special care that I should never have any

money on me. For me to borrow or accept any money from another was completely out of the question, but even to accept any eatable or drink from another was impossible. If it did so happen, deep investigations would take place if ever there was any doubt involved (as will be seen in a following story).

However he always had a habit of giving me some money but together with this was his desire that money should not remain in my possession. Thus whenever he intended to give me something, he first informed my mother thereof. Thereupon my mother (may Allah bless her with high rank in paradise) who loved me intensely, would impress upon me the great reward in giving to others, as well as great benefits thereof in the hereafter together with the non-beneficial nature of spending it on worldly things. Then she would say to me: "If you have any money, then give it away. You will be rewarded."

Thus I learnt to give, mostly because of my mother's love and also to an extent for the sake of reward. In this manner the picture of that hadeeth was before my eyes at that early age without having studied hadeeth:

من نوقس فى الحساب فقد عذب

"Whoever is called to account, is surely punished."

I looked upon giving away whatever money I had as being a deed of righteousness. The effect of it was that even up to this day I have not got the habit of keeping money on me. Allah has been kind indeed by granting me such friends who are at all times prepared to see to my needs, and send the bill to me after a couple of days. And this is that remedy of the Divine Helping Hand which at some Tableeghi Ijtima was given to Sufi Abdul Rab Saheb.

Incident No. 6:
In the previous story mention was made of investigations taking place in the event of any doubt. In the old Madressa Mazahirul Uloom my father had his room and toilet on top of the roof. My father was once proceeding towards his toilet when from somewhere he got the smell of kabaab. It was that kabaab which Maulana Zafar Ahmad, Sheikhul Islam of Pakistan had asked a student to bring for him after Maghrib and put in a certain place. When he had finished his nafal salaah, he would take it. Subsequently he started performing his nafal prayers.

After he had returned from passing water, I visited the toilet to pass water. My father had immediate doubts that I had been the one who had ordered the kabaab and now had hit upon the idea of seemingly going to pass water while actually having gone to eat the kabaab. On my return he immediately called me to come to him and said: "Open your mouth."

As I opened my mouth he realized that there was no kabaab smell at all. Then he asked me: "Whose kabaab are those?" I replied that I did not know. At first he spoke in a very harsh tone. Then he went to see and found the kabaabs in the same place. At that time Maulana Zafar Ahmed Saheb used to eat with us. We all sat down to eat and as we sat down he told one of the students: "There are some kabaabs over there. Go and bring it." Only when he said that did my father feel at ease.

Incident No. 7:
Regarding money, here is a story. My father's way of teaching was unique. On the commencement of the teaching of a kitab or on the completion thereof some money was also distributed among the students, ostensibly for purchasing mithai (sweetmeats). This was not only

for me but also for all his special students. However, as far as I was concerned, it was considered most inappropriate for it to be used for 'mithai'. In fact he looked upon this as being criminal, and the waste of money on fancy things. He intended such monies to be used rather for purchasing something useful like a kitab or, through the advice of my mother, for purchasing something strengthening the brain.

When I started studying fiqah, at a time when there was also a change in the teaching programme of my father which also affected my late uncle, whose lessons were not given in strict accordance with the curriculum. In his class books were chosen according to the ability and calibre of the students. He had the students learn the Alfia of Ibn Malik Rahmatullah Alayh by heart while he daily listened to it. And in his class Hidayatun Nahu and Kaafiya were taught together. As much as he taught in Kaafiya at night, so much was taught in Hidayatun Nahu in the morning, so that whatever of Hidayatun Nahu was read became preparation for the understanding of Kaafiya. And so was done in the case of 'Qudoori' and 'Kanz'.

When I started studying 'Qudoori' and 'Kanz', I received a present of twenty rupees. As he gave it to me he asked: "What do you plan to do with it?"

Because I had learnt my lesson well, I replied: "It is my desire to present five rupees worth mithai each to Hazrat Saharanpuri, Hazrat Deobandi, Hazrat Thanwy and Hazrat Raipuri."

This decision of mine was definitely not based upon sincerity but because of the fact that من نوقش في الحساب فقد عذب "Whosever is called to account, is most certainly punished."

My father heard this reply and congratulated me on my decision and my good understanding....

(At this stage the writer of my dictation said that Ali Mia had mentioned this story in his writings on page 79. Hence I end it here. However the introductory remarks to this story concerning the early stages of my tarbiat is not mentioned in Ali Mia's writing).

Incident No. 8:

Ali Mia has mentioned the story about Eid in Kandhla on page 74, but in very concise form. When in Ramadaan 1328 Hijri I was thirteen years old I happened to celebrate Eid in Kandhla for the first time since arriving in Saharanpur. Before that I had perhaps been in Kandhla for Eid once when I was three or four years old. I could still remember having gone to the Kandhla Eidghah with its laden fruits trees which I had visited together with the other village children.

On or about the 15th of Ramadaan my late father asked me with love and kindness: "How would you like to enjoy Eid in Kandhla?"

With great eagerness I said: "Yes."

Then he said: "Good, I will send you there on the 29th."

I can still remember that I was so happy while waiting for Eid that every day of the next fifteen days was Eid for me and every night was Laylatul-Qadr as I jumped about in joy. In this way the fifteen days passed by. When the 29th came along I was so overjoyed as it had by then been fixed that I was to proceed to Kandhla in the company of someone.

I awaited for him to say: "Alright you are leaving with so

and so." But on the morning of the 29th round about ten o'clock (still seeing my excitement) he said to me in a stern voice: "Enough! What do you want to go and do there?"

On hearing that, it was like cold water being thrown over me as the disappointment hit me. I could not cry out aloud in front of him, but at the same time I could not control the tears flowing from me. With tears flowing I took refuge in my room and then burst out crying and wailing. May Allah forgive me! Whatever came into my mouth I uttered. What was the need for such false promises? Why does he as a seemingly holy person have to cheat me? I do not even know what kinds of promises I made in my sorrow. After all he himself had promised! That day and the day of Eid passed in extreme sorrow. It was no Eid for me. He saw my eyes, red from crying and the tears but said nothing. On the second day after Eid he spoke: "It was my desire to send you to Kandhla and I had intended to do so. But I did not like the joy which you showed."

At that time you can well imagine what went through me. But now I realise the whole situation:

"That you may not grieve over what you missed, and be joyful over what came to you.."

Incident No. 9:
I cannot remember ever wearing smart clothes in my childhood days. If my mother had put some smart clothes on me before the time that I can recollect, then I do not know. At that time it was necessary to have all my hair cut off every Friday, because hair too was considered a form of adornment.

Kandhla is actually my home-village but except for thrice in my life I cannot recall having stayed there for more than

one or two nights. The first time was during my father's lifetime. (This story will be told). It happened twice since his demise. The first time was in 1336 Hijri, then my late uncle moved from Sahanranpur to Delhi. His illness started here before he moved. He desired to stay in Kandhla for a couple of days for treatment, but his illness increased so that it was feared that every day would be his last day. The story of this illness was also quite strange and some strange incidents took place, which in itself is quite a long narrative.

During his illness some Jinns took bai'at at his hands. This stay of mine in Kandhla was the longest.

The third time was in 1342 Hijri during the illness of my aunt who subsequently passed away. The story of her illness is another strange one. She was very sick and had to perform her salaah by signs (ishaarah). For quite a number of days she suffered from a liver complaint and passed away at the time of Subuh on Monday 24th Shabaan 1342 Hijri. On that morning she suddenly called my name. I was awake. She exclaimed: "Let me sit up. Let me sit up and keep me up."

I was under the impression that it was the time for Fajar azaan. I feared that I may become delayed. Hence I pointed to another relative to let her sit up. She again exclaimed: "Sit down, Huzoor is coming." Then she waved with her hand in the direction of the door, saying: "Huzoor, come inside." As she said this, her neck dropped to the back and she was gone. May Allah shower His Mercies upon her.

The incident which I wish to relate here is very important and strange. During 1330 Hijri when I was fifteen years old my mother became very ill in Kandhla, so much so that every day looked like her last day. (She did not die during

this illness). When my father heard of this severe illness, he thought initially that this will only last a couple of days and he sent me to Kandhla. He gave me so many tasks to perform which I could not complete even in fifteen or sixteen hours. I had to write one hundred words daily from Maqaumaat and had to write the translation of each word by using various dictionaries and books like Suraa'.

My uncle, Rizal-Hasan Saheb had to teach me Sullam. Then I had to recite one manzil repeatedly daily and recite it to my grandmother, who was herself a hafiza of the Quran. Then also I had to study three Persian books - Gulistan, Bostan and Yusuf wa Zuleikha from the late Haji Muhsin.

Because I had never worn smart clothes, my mother had a great desire to see me well-dressed, but because of fear for my father no such clothes could be made. But now because it was feared that she was in her last days on earth she told my two aunts what her desire was. At that time all the relatives were trying their utmost to please her. Therefore all of them together made me a very beautiful set of clothes. My mother promised that if she recovered from her illness she would pay for it. All of them told her not to say such a thing: "Is this only your child and not also ours?"

Anyway in spite of the haste a beautiful set of clothes was prepared, which I can even see today. It consisted of a beautiful pants with a nicely embroidered kurta plus a silken turban. At that time all my relatives were studying in Aligarh and all of them wore slippers. Before that I had never worn slippers, nor did I like it. All my life I had worn simple dhory shoes without any adornment. It is true that a person's environment has an effect upon him. Brother Zaheerul Hasan and Master Mahmood all wore slippers but the slippers were quite simple. Because of mother's desire and mine, the slippers were bought for me.

Thus a very strong pair of Bata slippers were bought for me costing sixteen rupees. Sixteen rupees in those days will not be less than fifty rupees of today. Quickly in two or three days my two aunts sewed these clothes with great care.

(Let us also look at what the house was like. In those days no matter what the situation was in other villages, ours was like this that just inside the main gate we had the sitting room of the men. The second gate was such that if it was closed, then all the women folk living in various houses with their own doors and windows, could go from one house to another without necessarily having to wear full purdah. The distance between the back gate and the front one was about two furlongs. All the family houses were situated within this walled "family city". I imagine that this situation brought security and protection for the houses. Apparently this started at the time of the 1857 Rebellion, so that if an assault was made upon the main gate, the women could escape through the back gate. At the time of the Rebellion, Hajee Imdadullah Saheb remained hidden in those types of houses for many days).

My father came to Kandhla to find out how it was going with mother and me. He did not arrive at the main gate so that a big fuss could be made about his arrival. He came through the back gate and moving past one house after another, allowing the ladies to make purdah, he told them all that he would later come to meet them. So he came along till he was opposite the house wherein my mother lay sick. I was wearing those beautiful clothes and in order to show it to others was just going out of the door right into his path. As our eyes met, I saw him looking at me with eyes of a lion or tiger in anger. I was caught in his eyes like a small monkey hypnotised before a baboon. I stood as if there was no ground under my feet. In a very threatening

tone he called out: "Come here." There was nothing else I could do but to obey. Within a second the beautiful shoe which was on my feet was in his hand. He beat me on the head, on my arms, on my legs, while shouting: "Did I send you here to become a darling?"

Immediately the second gate was closed and all the women from the various houses came rushing forward to save me. My father warned them harshly: "Anyone who tries to save him will be beaten with these shoes!"

Without exaggeration almost a hundred blows must have struck me on the head. Alhamdu lillah. It was Allah's Grace that no blows were struck with the heel of the shoe so that my head was not split open.

However, this beating was the best remedy for the mind. The turban was put aside for the marriage of my youngest sister, the embroidered kurta was also placed aside for the day of the marriage while the vest and slippers were given as a present to Zaheerul Hasan. Even the fine pants had to be taken off at the time of the beating. The result was that through Allah's Grace the dislike I had for fine clothes became even more increased. The position is now that without any hypocrisy not only have I got a dislike for smart clothes on my own body but even on others. In fact the idea has become fixed in my mind that there is no benefit in such clothes. If one eats good food it is beneficial, giving strength to the body. But neither does fine clothes make any difference to a person's colour or countenance, nor does it grant any bodily strength. In fact after ten, fifteen days it becomes even more dirty than Khaddar clothes.

Hazrat Raipuri Saheb used to always present me with nice clothes and often used to say: "I so much would like to see you dressed in fine clothes."

However, it must be my foolishness that all those fine clothes given by Hazrat have always been given to my children on the occasions of their marriages.

Colonel Iqbal Bhopali is another of my sincere friends who has shown me great kindness. He visits Mecca frequently and everytime he comes back, he brings me some presents, musallas, head clothes etc., even though every time he does so I argue with him over it. May Allah reward him well.

Once he said to Maulana Yusuf and Maulana In-amul Hasan Saheb that he would very much like to have a very fine kurta sewn for me. Both these gentlemen stopped him most emphatically that he should not do so without permission from me because as they told him: "He will never wear it."

He replied: "I have purchased five yards of very fine material at sixty rupees per yard. Try to acquire one of Sheikh's kurtas which may be used as a measure for sewing. I will myself see him put it on."

Maulana In-amul Hasan said: "No, most definitely not. He will most surely tear even the newly sewed kurta to pieces. First ask him." Colonel Saheb had learnt his lesson from my previous argument with him. He said: "I have not got the courage to ask him. But I have an idea that if the kurta is sewed for him, it will not be useful for anyone else and he will somehow wear it."

Alhamdulillah! Numerous similar incidents happened. The beating of the slipper on my head has caused such dislike for fine clothes in me that even if I see fine clothes on someone else's body I disapprove thereof. Even seeing fine clothes worn at times of marriages fills me with such disap-

proval and resentment which I cannot describe. So much money is being wasted on fine things in dowries which are of no benefit. Those royal clothes given as wedding gifts and dowries cost hundreds of rupees and all boil down to a terrible waste of money. Those clothes are not even suitable for wearing inside the home. Apart from being worn once or twice at the times of weddings to show off to others, they have no other use. They are merely being kept and kept till they rot and fall apart. And when the owner dies, those clothes are sent to some Madressas where they are auctioned for funds. I am not opposed to giving such fine clothes to girls. In fact I approve thereof but I am very much against all those huge functions (at weddings). The amount of money being wasted on these nonsensical things in these days is phenomenal.

If that money is rather given to the bride in the form of jewellery it would be better because she may one day use that jewellery if needed in future. As for jewellery, I am very much against such jewellery in which there is workmanship or in which there is little value because when at an hour of need it has to be sold, the price for it is very little. On the other hand if such jewellery is given wherein there is little workman-ship and real value eg. rings, bracelets, these items may be sold to be of benefit in times of need. And if one wished to go for haj he may find that he has the money at hand. Look how I diverted from my actual topic!

This was actually the last of the beatings I received from my father. Thereafter if I did receive some blow or smack, I do not remember. May Allah grant my late father the best reward for those beatings, and shower thousands of mercies upon him for every blow he gave me. Ameen. However this humble one is like the tail of a dog which the owner had placed in a straight pipe for twelve years so that it may be straightened out. But after all these twelve years, the

tail remains crooked. I remained un-reformed. But what did happen was that through Allah's grace and these admonitions and tarbiat I have become one of the human beings. Otherwise I do not know where I would have landed.

Incident No. 10:
Yes I certainly remember the beatings I got. These beatings ended with the one mentioned under number 9. However, admonitions and scoldings continued. As I have already stated my father's teaching methods were completely unique. He taught the whole of Mishkat without translations. He did however give translations of hadeeth when asked to do so and by way of testing he himself used to ask for translations of hadeeth. It was a crime for any student to look up translations in Mazahir-haq. But it was necessary to look up Tahawi and Hidaya, and to take out the hadeeths appearing in Mishkat from the Sihaah Kitaabs. It was also necessary to judge the hadeeth and indicate whether they were in favour of the Hanafi Mazhab or against.

Should a hadeeth appear to be against the Hanafis, it was my duty to provide the arguments of the Hanafis as well as the answer to that specific hadeeth. I cannot remember not providing any Hanafi arguments for any Masala because I had the opportunity of checking Hidaya, its commentaries, side-notes and various other fiqah books on numerous occasions. It did however often happen that I was unable to provide an answer to some hadeeth, in which case he would do so.

Once in a discussion a certain hadeeth wherein grave warning was expressed, I said: "The grave warning is merely to warn and frighten." On my saying this he scolded and admonished me in such a harsh manner and I do not remember too well, but I think I also received a slap. He said in an angry tone: "This means that Rasulullah

Sallallahu Alayhi Wasallam spoke an untruth in order to frighten and warn the Ummat? Did you consider what you were saying? Will Rasulullah Sallallahu Alayhi Wasallam tell a lie in order to frighten you?"

Thereafter he said: "The interpretation of something being said for the sake of frightening off is given in cases pertaining to commandments as for example in the case where it is said that if a person drinks wine four times, he should be killed. But when such grave warnings are mentioned in hadeeth informing of some event, such an interpretation is not acceptable."

After that whenever I read any of the works of the Elders and commentators, commenting on hadeeths regarding warnings where they too mentioned that it was to emphasise the warnings to frighten off, I remember the scolding I received.

My father was very insistant that a student should never treat his Ustad with disrespect. I had studied Mishkat in the manner described above. In the rest of the Madressa Mishkat and other hadeeth kitaabs were taught with long explanatory lectures given. On various occasions I had sought permission for listening to lectures on some hadeeth kitaabs from some other teachers but my father refused to grant permission that any hadeeth kitaab should be studied under anybody else but himself and Hazrat Khalil Ahmad Saheb. I was however allowed to study logic kitaabs and language from others. In this there was no harm. He used to say: "Disrespect to an Ustad is an insult. Should you show any disrespect to any Ustad teaching logic or philosophy, you will not derive benefit from those books which in itself is a calamity. But should you show disrespect to any Ustad teaching hadeeth, this will be unforgivable and not tolerated and your knowledge of hadeeth will be wasted."

Incident No.11:

This whole narrative of mine has become some sort of a dream. All this came to an end roughly one and a half years prior to the demise of my father. Before his death Hazrat Abdul Rahim Raipuri had persistantly called him. About a year or so before my father's death, he dictated a letter to me to be sent to Hazrat in which he said: "Up to now my duty of caring for and looking after my son Zakariyya had become like a chain binding my feet, as a result of which I could hardly go anywhere. I thank Allah that now I feel secure about his future and have no worries."

Because Hazrat Raipuri had long expressed the desire for his presence, my father went to stay with him for a long time. When I wrote to him expressing my longing for him and the great loss which I suffered through his absence, I received this reply: "The need for the supervision of the Elders is only necessary as long as one is not in close communication with Allah. Thereafter that supervision is no longer necessary. Praise be to Allah that through His Grace that communication has now been created in you. Hence my presence and supervision is no longer required."

I only wish that Allah in His Merciful Grace and Beneficience should make my father's favourable opinion and the good opinions of other Elders and friends become true in the light of His Word that: "I am in accordance with the opinion of My servant regarding Myself." That is nothing impossible for His Grace and Kindness, and His ever prevailing Generosity which has always been with me in spite of my iniquities.

All that was written above was merely a critique of one chapter of your book. Apart from that I have also recalled some other things from the reading of the book. I will now deal with them so that in a second edition notice will be taken thereof.

Mohammad Zakariyya
Mazahirul Uloom.
Saharanpur
Friday 6 Shabaan 1387

This is the tale of these eyes
That have seen this and that
"Whatever the eyes have the lips cannot relate
And dumbstruck am I as to what happens to this world."

The article which I had sent Maulana Mohammad al-Thaani is only the section written up to the above. When the idea arose regarding the printing of the same, the suggestion came from some friends that the article which I had written and sent to the teachers and authorities of Madressa Mazahirul Uloom a few days ago, should also be published together with the above article.

Thus I also felt that it would be advisable that whatever I had seen or heard from the Elders during my sixty years of contact with Mazahirul Uloom, should also be added in a concise manner for the benefit of well-wishers and friends. No doubt, up to now these stories of events will be known to numerous people, who may from time to time talk about them. But it is also true that nowadays those who actually heard about or saw these things taking place, are becoming less and less. Very soon in the future no one will know how strict and precautionary the Elders were in their attitude to the affairs of the Madressa.

I arrived here in 1328 Hijri as a student who had not yet reached the age of thirteen and now it is Rabee-ul-Akhir 1388 Hijri. Sixty years of my life has been spent in this Madressa. I have indeed seen and heard much and to mention all, will be extremely difficult and for it a very thick and heavy volume will be required. But still it is my desire to pen

down a few things for the benefit of Madressa authorities and organisers, so that perchance some of them may be induced through Allah's assistance towards following in the footsteps of the Elders. I will only mention a few incidents briefly by way of example.

No.1.

I have often heard the late Allah fearing Hazrat Maulana al-Haj Shah Abdul Raheem Raipuri, the patron of Darul Uloom Deoband and Mazahirul Uloom Saharanpur, saying: "I do not fear anything as much as I fear being patron and supervisor of a Madressa. If a person is an employee of someone and neglects his duty, or betrays his employer or causes him any loss and leaves his job, or at the time of death begs his employer's forgiveness, he may be forgiven and pardoned. But the money of the Madressa, comes from the general Muslim public, the poor ones, and has been collected in two-two rupees from them. We the supervisors, trustees and protectors are not the owners thereof. We are the trustees. If we are guilty of any misuse or embezzlement in this regard it will never be pardoned even if people should pardon us. What right have we to pardon someone in connection with the misuse of another's money? It is however also possible that should we in the interest of the Madressa conceal any mismanagement, there is a strong hope and possibility that Allah will forgive.

On the other hand if because of our personal contact with someone we overlook a person's fault. we also will be responsible for the crime. And moreover our pardon to the criminal will not be a pardon at all, because that falls in the category of Huqooq-ul-Ibaad."

No.2

Hazrat Shaikhul-Mashaa-ikh Maulana Ahmad Ali Saheb Saharanpuri Rahmatullah Alayh was the writer of commen-

tatory notes on Bukhari, Tirmidhi and other hadeeth books and was a well-known Alim and Muhaddith. He visited Calcutta to solicit financial assistance for the erection of the old Mazahirul Uloom structure, as he had previously stayed there for a long time and/had good connections with the people.

On his return he gave a detailed account of his journey and the expenditure and income of his trips. I myself read the report.

In one place he wrote that he had visited a certain place to meet a certain friend. Although he collected well in that place, but because his niyat (intention) in going there was not for collection but to meet a friend, he did not add the expenses incurred in going and coming from the list of expenditure.

No. 3.

Hazrat Maulana Mohammad Mazhar Saheb Nanotwi Rahmatullah Alayh is almost looked upon as the actual founder of Mazahirul Uloom. It was a generally well known fact that during the days of youth that if anyone visited him for a personal visit while he was busy teaching, and talk to him. he took very careful note of the amount of time that went into the meeting. Then he use to write the number of minutes down day by day, count them all together at the end of the month. If by then it all added up to less than half a day he had half a day subtracted from his monthly salary, as having gone for unpaid leave of absence. And if it amounted to more than half a day, one day was subtracted. For this day or half a day of his leave salary had to be adjusted. On the other hand if it so happened that during Madressa time someone came to ask some fatwa or if any time went into Madressa work, it was not subtracted.

No. 4.

When Hazrat Maulana Khalil Ahmad Saheb Rahmatullah Alayh returned to Mazahirul Uloom after having resided in Hejaz, Arabia for a full year, my late father Maulana Mohammad Yahya Saheb Rahmatullah Alayh had already passed away at the beginning of Zil-Qadh 1334 Hijri. Hazrat then declined to accept any salary from the Madressa stating that because of his old age and weakness he had for quite some time upto then not been able to give his best service to the Madressa. He stated further: "But now during my absence Maulana Mohammad Yahya Saheb had in my place been teaching the Duara Hadeeth books without accepting any salary. He did this work considering it to be done on my behalf and in my place as my substitute. And he and I had been doing more work than one teacher. But at this moment, he is now no more with us and because I am unable to do the work of one teacher properly I ask to be excused from accepting any salary."

In this regard a long session of correspondence by letter ensued with Maulana Abdul Rahim Raipuri Saheb Rahmatullah Alayh. Hazrat responded: "Your presence in Mazahirul Uloom is of the utmost importance. Because of your presence the whole setup and administration of the Madressa is effected positively. Should you excuse yourself and absent yourself from the Madressa it will suffer great loss. Therefore the Madressa will now not give you a salary for teaching but as supervisor of the Madressa.

Hazrat Maulana Thanwy seconded and supported this view very strongly. Upon this Maulana Khalil Ahmad Saheb accepted the salary. It was quite well-known that the salary was forty rupees per month and so it remained for a very long time. Whenever the Madressa administration wanted to discuss the matter of an increase in salary for him, Maulana used to say: "Leave it alone. Even this is too much for my position."

However when the salaries of the other junior teachers had reached up to forty, many officials urged him to accept an increase stating that because of his attitude the salaries of other teachers were stopped from being increased. Only then did he reluctantly accept.

It is also known about Hazrat Shaikhul-Hind Maulana Mahmoodul Hasan that he also refused to accept an increase above fifty rupees. Only after a long time and because of his attitude being the cause of the other subsidiary teachers not being able to get increases, he accepted finally.

No. 5:
I have not seen or experienced this incident at first hand but have heard it from two impeccable sources. Once a very high personality from among Hazrat's relatives, who holds a high position, came to visit him, while he was teaching. Upto the end of the class Hazrat paid no attention to him and only came to him at the end of his teaching hour. The man told him: "Hazrat, please remain seated where you are." Hazrat replied: "The Madressa has supplied this carpet for teaching purposes, not to sit on it and engage in personal discussions. For this reason I moved away from that spot." I have never seen him use anything belonging to the Madressa for his personal needs.

No. 6.
At the time of the annual Jalsa of Mazahirul Uloom, I have never seen any teacher or administration official partaking of the Madressa food, tea or paan. All the teachers used to eat their own food whenever they found the time to eat. Hazrat Khalil Ahmed Saheb, however, used to eat with the V.I.P. guests of the Madressa, but food for about ten or twelve people came from his own home. This he placed before the guests, and he himself ate from it.

The principal of the Madressa, Maulana Inayat Ilahi Saheb always spent the two days and nights of the function in the Madressa. At Zuhr time and late at night he used to sit down alone in a corner of his office, to eat his own simple and cold food. Maulana Zuhoorul Haq a teacher was the supervisor of the kitchen during the annual Jalsa and as such remained in the kitchen for twenty-four hours daily.

When the need arose for the food to be tasted for salt etc., he had one of the students to taste the food. He himself did not taste it. Whenever he found time, he used to go home to eat. In this manner I have not seen any of the teachers even tasting the food of the Madressa.

In spite of all the precautions, Hazrat Saharanpuri Rahmatullah Alayh, on leaving for Hejaz with the intention to settle there permanently, took one added precaution. He granted his own personal library as a waqf to the Madressa saying that he did not know how many of the Madressa's rights are still due against him.

No. 7.
During my fathers time the Madressa did not yet have a kitchen to supply students, nor was there a cook or restaurant in the vicinity of the Madressa. Because his family was not staying here, his food was coming from a cook who had a restaurant near Jamia Masjid. His name was Ismail.

From the time that the food arrived till the time that he ate it, the food used to get cold, especially during the cold days of winter. Then he placed the pot with food in front of the Madressa's hamaam (the fireplace heating the water) not in it and so the food would become warmed by the hamaam's warmth. Then he used to contribute two or three rupees monthly towards the Madressa funds, saying that he had derived some benefit of the fire of the Madressa. He never

took any salary from the Madressa for services rendered to teaching.

No. 8.

Maulana al-Haaj Inayat Ilahi Rahmatullah Alayh was the principal of the Madressa. (May Allah grant him a lofty place in paradise). He was not only the principal but also a Mufti (jurisconsultant) and all the Madressa's legal affairs were entrusted to him. Apart from that he was also responsible for collecting funds monthly.

Whenever the collector came to report someone not having given his monthly contributions towards Madressa expenditure after having already been to him once or twice, he himself would on his way to or from the Madressa to his house, go to that person and request the voluntary payment, explaining that the funds did not yet come in. The manner of soliciting would be so beautiful as to be effective. We cannot go into detail in this short discussion.

Anyway, in his office he had two ink-stands and pens, one belonging to the Madressa and the other being his own together with some personal writing paper. Whenever he had to write any personal letters, he used his own pen and paper, not the Madressa's.

He used to come to the office at eight o'clock in the winter and at about seven o'clock in summer, leaving only after Asr. After working the whole afternoon, he visited the houses of contributors towards Madressa funds en route to and from the office.

In spite of that, Hazrat Saharanpuri Rahmatullah Alayh once or twice recommending an increase in salary for the other officials insisted that his increase be withheld, because of his arriving at Madressa late in the morning. I

immediately indicated that he worked for more than six hours daily, but Hazrat in spite of recommendations and pleas by others persisted, saying: "Punctuality is of the utmost importance for Madressa employees."

No. 9.
Regarding Hazrat Mohtamim's devotion to duty, his extreme diligence and his always being busy with Madressa affairs there are so many incidents that I feel a special biography of his may be written. During the latter part of his life when he was plagued by ill-health and weakness, it was my suggestion that he be placed on pension. He was one of those who were students in the early days of the Madressa, whereafter he became a teacher progressing till he became a secondary teacher. He went so far as to teach some Daura students in the final year.

From 1323 Hijri onwards in spite of declining the position, he was appointed as Mohtamim (principal). It was while he was still in this position during Jamadul-Thani 1347 Hijri that he passed away. (May Allah grant him pardon).

During his latter days he was quite ill and weak. Yet he came to and from the Madressa in a wheelchair. Seeing all this made me feel extreme pain on his behalf. I thus wrote to the authorities - of the Madressa - the trustees - and putting before them the great services he had rendered for the Madressa, advised and recommended that as a special case, he should be put on pension.

However, Hazrat Maulana Ashraf Ali Thanwy Rahmatullah Alayh, one of the patrons of the Madressa retorted that under the then prevailing financial arrangements of the Madressa, the paying of a pension was not permissible. He advised that a special fund be organised from which pensions may be paid. Maulana further wrote: "Whatever you

have written about Hazrat Mohtamim Saheb is completely true. I know it even better than you. Decide whatever pension you wish to give him, and appeal to special well-wishers for assistance. I myself will contribute five rupees monthly."

No. 10.

Hazrat Saharanpuri was very strict and adamant that teachers should teach with punctuality. He insisted that classes commence five minutes after the bell. It should not commence before that time and not end more than five minutes before the bell, so that students can in time transfer from one class to another, otherwise they could lose some part of the lessons.

Whenever any complaints were received from students regarding any teachers, the teachers had to answer. There was such fear and respect for him that his mere asking a teacher about a complaint was sufficient to put fear into them.

He also insisted that lessons should be given regularly and in a uniform manner. He greatly resented that a teacher should in the beginning give long and detailed explanations and then towards the end of the year let the kitab be recited (without explanation) like Ramadaan Taraweeh. In the case of complaints in this regard he did not hesitate to scold the most senior lecturers.

In accordance with his opinions a teaching time-table was prepared in his last years of teaching which to this day is in operation in the Madressa. Similarly he also had the habit of personally supervising the teaching and manner of teaching. Whenever any complaint was received regarding a teacher, he would just as that teacher was starting to teach, send a message to the specific teacher, informing him that the "lesson will be given under the bell".

In our days that was a special term used to indicate that the teacher had to come and teach his students in the hall of the room where he sat, under a bell that up to this day hangs there in front of his room. In those days classes were small and Hazrat himself would listen for the full hour, without making any comments or passing any criticism. However if he found the complaint to be partly true he reprimanded the teacher.

If the complaint was of a serious nature he had someone else take over that class. If on the other hand, it was found that the students' complaint was not in order, Hazrat ordered that such a student be punished by not receiving food from the kitchen. But where serious complaints were discovered to be completely unfounded, such students were at times expelled.

The effect of this was that teachers were always concerned about the fact that at any time they could be called upon to teach "under the bell". Even students thought carefully before making any complaints, as it could lead to their "food being stopped" or their own expulsion.

Further, Hazrat had the habit of personally taking special visitors to show around the Madressa. He would pass all the teaching rooms, stopping for ten or fifteen minutes at any class where he wanted to listen.

I never had the ill-fortune of having had 'to teach under the bell', but have had to endure the second ordeal numerous times. In my younger days because of suffering much from fever, I did not have the habit of daily preparing lessons for the following day. Once while teaching Mishkat while suffering from high fever, Hazrat brought the then Indian Ambassador stationed in Jeddah around to the classes. They stood outside my classroom for about fifteen minutes

listening to me as I discussed 'the question of Musirraat' with the fever being at its height. At the time I knew nothing of his presence. As I looked in that direction I suddenly saw him and was so taken aback that my tongue immediately got stuck. I was like one dumbstruck. Seeing this Hazrat moved further. Only afterwards the students informed me that Hazrat had stood there listening to me for over fifteen minutes.

No. 11.

In my early days of teaching no student of Mazahirul Uloom had the habit of reading newspapers. Even in Darul Uloom, apart from a few students, no one even knew what a newspaper was. In those days the best past-time activity was to read the writings of the Elders of the Soofi order to which you belonged viz., Hazrat Nanotwi, Hazrat Gangohi, Hazrat Shaikhul-Hind, Hazrat Saharanpuri, Hazrat Thanwy Rahmatullah Alayhim. These writings were our newspapers. Generally great enthusiasm was shown by both teachers and senior students to persue their works. Now unfortunately the interest has shifted towards newspapers and useless writings.

No. 12.

Hazrat Abdul Qadir Raipuri Rahmatullah Alayh very often told many stories about incidents of his student days. He says: "Once during winter I had no warm clothes or blankets. I felt it shameful and embarrassing to tell anyone of my predicament, and tried my utmost that no one should know about it. As long as the mosque gate was open I remained seated in front of the 'hammaam' - the water-heating fireplace to warm myself. Then after all had left the mosque I lay down on one edge of the mat and rolling over in the opposite direction, rolled the mat around me. In this way the mat became a mattress as well as a blanket. From the two open sides my feet and head did indeed feel the

cold air during the night. Then at the time of Tahajjud I again unrolled myself by rolling to the other side."

Then he said: "Somehow the cold of winter passed by. But since then through the Grace of Allah it has happened every year that from His side I receive as presents one or two beautiful high quality eiderdowns."

So many are the incidents related by Hazrat regarding the days of his studies and his early days in Raipur that volumes are required to note them all down.

He once said: "When I was a student in Saharanpur, there were no kitchen arrangements in the Madressa. The students merely received a sort of grant. There were also no residential quarters for students and students slept in the mosques. In one of the mosques five of us were sleeping. One was the Imaam of the mosque and he received food from the people of that mohalla. Two of us received a grant from the Madressa to cover our food needs. After lessons they had to make their own roti. Sometimes they cooked 'dhal' and at times a bit of curry. In other words the food of three people had to suffice for five of us. Our stomachs were only filled on those days when we were invited out to eat or on some Thursdays when something was given to us in the mosque. Otherwise we were almost always hungry."

When Hazrat saw the various times of student agitations, he often used to say: "This is caused by you people having started kitchen arrangements. Because the food for lunch and supper are supplied, they have become unmindful of their true objectives. Thus you find them complaining of the roti and at times about the curry which they dislike. In our days after classes we used to get involved with preparing our own food. The students used to cook with their own

hands, and whether the food was well-cooked or not, they just considered it as manna from heaven. They never complained or found fault with their own food. But now that food is prepared by the kitchen they find endless fault with it. And getting filled to the brim they find the opportunity to busy themselves with nonsense. We never found time for those things. This is also dealt with in this hadeeth:

"Near at hand is the time when a man sitting on his couch, with filled belly, will say: 'Hold onto this Quran alone. And what is mentioned to be halaal therein, consider as halaal. And whatever it has prohibited, consider as being prohibited. But verily, that which the Rasul Sallallahu Alayhi Wasallam of Allah had made haraam is as prohibited as that prohibited by Allah."

This hadeeth refers to those who are rejectors of hadeeth. Rasulullah Sallallahu Alayhi Wasallam indeed spoke the truth that these things are started by people, well-fed and from an abundance of money. When one suffers hunger and want he does not perform in a nonsensical way.

Hazrat also often told interesting stories about the early days at Raipur. He was the most noted disciple of the late Maulana Abdul Raheem Raipuri Rahmatullah Alayh. He says:

"In the afternoons after having laid Hazrat Sheikh down to sleep, I used to close the door and proceed to where the food for guests was being prepared. Muizzudeen was at that time in charge of preparing the food. In the afternoons after feeding the guests, he closed the kitchen and went home. On arriving there I would perhaps find a roti or so and then eat it with what was left sticking to the inside of the food pots. There were times when I found nothing. Or I

would find a piece of dry roti from previous days. This I would put in a saucer, soak it in water, add a bit of salt or without salt and eat. Sometimes the stomach got filled, sometimes not. I never told anyone. In fact I never even told Muizzudeen: "Bhai, how is it you have left nothing for me?"

He used to tell more similar stories and said: "If today no food is left for the special servant, the poor cook will have a lot of explaining to do."

No. 13.
My late uncle Maulana Mohammad Ilyas Rahmatullah Alayh once wrote me a card:

"For quite some time I had wanted to write you a very important letter but unfortunately I had no money. Now Allah has granted some money; thus I write to you now...."

Then also the story of Hajee Imdadullah Saheb is quite well-known. For many days he suffered extreme hunger while in Mecca. Thereafter he asked a very close friend of his with whom he had a very strong relationship to lend him two halalas, but the friend had to excuse himself as he could not. This caused Hazrat great sorrow as to why he had begged from another. Thereafter in a dream he was told that the time of trials and setbacks was over. Now only successes will come. The successes he attained thereafter are well-known to all. We people are such that even in cases of a little suffering we have no patience.

No. 14.
The following story is one which is not my own personal experience but was told to me repeatedly by a close friend. He was the Imam of a mosque in Delhi during the early years of Maulana Ilyas's mission. Once in Ramadaan while considering Maulana Ilyas as the Saint of Delhi who had

great spiritual powers and successes, went to Nizamuddin after Zuhr and near to the time of Asr. That was time when Hazrat was busy with his Zikr bil Jahr, lasting till Maghrib. Right at the time of iftar he asked some attendants: "Is there anything with which to break the fast?"

(It was the habit of the attendants to bring forth whatever was available and this was eaten at iftar time. That was his iftar for breaking the fast and also his food for eating after iftar).

At this time he again according to his habit asked an attendant who answered: "Hazrat there is nothing except the wild figs we had yesterday."

He replied: "How nice, bring it."

The wild figs were brought and my friend also joined in. My late uncle ate a couple of figs and drank water whereupon he thanked Allah. After leading the congregation for Maghrib salaah, Hazrat started performing the Nafl salaah until shortly before the Esha azaan, when for a short while he lay down to rest. While all this was happening my friend was all the time wondering when it would be time for the evening meal. At that time the students in Nizamuddin were cooking their own food and then they each received two rotis and then ate supper.

This friend of mine passed the night in great distress. Then at the time of sehri the same scene of iftar time was repeated. Again those same wild figs were put forth and again the same thanks giving. Then after Fajr my friend sought permission to return to Delhi.

My uncle started laughing and said: "No, you have not got my permission!" The man started mentioning all the

necessary things he had to do, but still my uncle did not agree. In the end he had to continue fasting after having only eaten a couple of wild figs for iftar and sehri. He said: "Whatever I felt at that time, is known only to me."

The next day we had the same scene of zikr after Asr and already my mind was telling me that the same wild fig story was to be repeated. Shortly before Maghrib a large pot of delicious, well-cooked chicken biryani was brought from Delhi on a cart. The fragrance of the biryani filled the whole mosque. Uncle called my friend and said: "Come brother Lateef, this biryani has come specially for you." The brother used to say afterwards: "I enjoyed myself eating that biryani for iftar and sehri so much that for the rest of my life I still remembered it."

No. 15

Numerous people in India and Pakistan are still acquainted with the name of Maulana Muzaffar Hussain, the paternal grandfather of my grandmother. He did his initial studies in Delhi during which time he had to buy his own food from shops in the market. He only bought rotis, never any curry. Thus he only used to eat dry roti. The basic reason for this was that in those days in Delhi almost all curries was prepared with dry mangoes.

He used to say: "The mangoes in the orchards are sold before the colour of ripeness had set into the fruit, which is not permissible, and for this reason I never eat curry with my rotis."

Hazrat was such a man who would not eat anything about which there was any doubt as to its permissibility. His stomach did not accept such things and if ever he did eat any such thing it was immediately vomited out. Many incidents are known about him in this regard. There are many such incidents quoted in Tazkira-e-Khalil, the biography of

Hazrat Khalil Ahmad Saheb Rahmatullah Alayh, in which short biographies appear of Hazrat Maulana Muzaffar Hussain, Hazrat Maulana Shah Abdul Raheem Raipuri, Hazrat Shaikhul Hind, my late father Hazrat Maulana Yahya Saheb, Hazrat Maulana Siddeeq Saheb Ambetwi and Hazrat Gangohi (May Allah sanctify their resting places). The biographies of these saintly personalities as well as that of Hazrat Gangohi, Hazrat Nanotwi, Hazrat Shaikhul Hind, Hakeemul Ummat Maulana Thanwy (May Allah enlighten their resting places) have all been published independantly. In these one can get a good impression of their spiritual vigils, their devotions, spiritual purity, disregard for worldly pursuits and how they perpetually strove for the attainment of the Hereafter. We should learn from their lives that no matter how long the life of this world will be, it will surely end. It is the duty of every intelligent person to do whatever he can for attaining that life. Rasulullah Sallallahu Alayhi Wasallam said: "By Allah I do not fear poverty on your behalf. But I fear that the world will become spread out before you just as it became spread out (easily accessible) to those before you. You will then put your hearts into it (emulating each other in acquiring it) as those before you have done. And the world will destroy you just as it destroyed them." (Mishkat quoted from Bukhary and Muslim)

These saintly elders have taken the saying of Rasulullah Sallallahu Alayhi Wasallam deep into their hearts and acted upon it diligently. As for us today, we do not have the guidance to follow the prophetic utterances, neither do we follow or emulate the practice of those saintly persons whose every act we have seen while they were practising the Islamic injunctions before our eyes. To Allah alone is our complaint.

"These are our fathers, bring forth the like of them
When you enumerate them all, O counter of destinies
Such are they that the remembrance of Allah
is refreshed on seeing them
These are the heirs of the prophets
The Shadow of Allah's mercy
These are they whose sleep is more virtuous
than the worship of others
Such are they-the pride of Musalmans
Theirs is the task of custodians
of the Deen;
In this world have they resided
yet devoid of worldly ties;
In its oceans have they been submerged
yet no wetness touched their clothes;
When in solitude they were seated
the pleasure of joyful communication they feel,
And when in company of others,
its for solitude that they pine.

There is so much I would have liked to write but for all that great volumes will be required. All the above will suffice by way of example.

Mohammad Zakariyya
Mazahirul Uloom
Saharanpur
15 Rabee-ul-Akhir 1388 H
Published with notes Friday 1 Shabaan 1396

Aap—Beti

No. 2

or

Yad Ayaam No. 1

INTRODUCTION

It will become known from the introductory section to this series this booklet will be known as Aap Beti No. 2. And just as I had an idea the time of writing that some short anecdotes or stories appear in the first, so also should there be some in this one. And so also will be the case of Aap Beti No. 2 and 3 wherein I intend mentioning those incidents which came to mind during the period of my stay in Aligarh.

However from the very beginning I decided that various themes should be discussed and mentioned under separate headings and for this I have in mind eight chapters. While I resided for a short period in Aligarh I have also written some stories pertaining to the theme of each chapter in abridged form.

When I finally arrived home and had my notes checked and corrected, I discovered that all amounted to a complete book. It was the wish and on the insistance of some friends, especially, Maulana Abdul Raheem Motala, that I should have it published as such and that it should become a book to be printed under the heading of 'Yad Ayaam' (Reminiscence of my days). These stories are of various different themes. For this reason it has been called: Aap Beti No. 2 or Yad Ayaam No. 1.

My intention is to let every chapter consist of two sections. The whole will be comprised of eight sections. Each section can then be published in separate volumes as is seen suitable.

Wassalaam
Mohammad Zakariyya Kandhlawi
15 Shabaan 1390

NOTE: Everyone of the works whether in Arabic or Urdu from my pen may be reproduced by anyone on condition that no fabrication or misrepresentation takes place and on the further condition that special precautions be taken regarding correctness and authenticity.

CHAPTER ONE

Allah says:

فاعبد الله مخلصا له الدين

Allah says:

لن ينال الله لحومها ولادمائها ولكن يناله التقوى منكم

انما لأعمال بالنيات وانما لامرء مانوى فمن كانت هجرته الى الله ورسوله فهجرته الى الله ورسوله ومن كانت هجرته الى الدنيا يصيبها او الى امرأة ينكهها وهجرته الى ما هاجر اليه

Rasulullah Sallallahu Alayhi Wasallam said: "Verily all actions are judged according to intentions and for every man shall be what he intended. Whosoever migrates with the intention of migrating towards Allah and His Rasul, his hijrat will be to Allah and His Rasul (as far as Allah is concerned and as far as his hereafter is concerned). And whosoever migrates in order to acquire worldly things or the hand of a woman in marriage, his hijrat will be towards those things."

This is a very comprehensive hadeeth. Some Ulema have looked upon this hadeeth as being half of all knowledge. In my opinion this hadeeth is the very essence of all that 'tasawuff' means and stands for.

It consists of two sentences and thoughts viz. firstly; that the basis of every act is its intention and that a person shall gain whatever his intention is. Most Ulema have said that

the second thought is the emphasized meaning of the first, but it may also be that it is an independant idea. To me this seems more appropriate as it indicates that when a person does any deed of righteousness and makes any number of intentions, he will be rewarded for each of those intentions. Maulana Nawab Qutbuddin wrote this in 'Mazahir Haq' and gave numerous examples. For example, he says; there may be many niyats for going to the mosque; to perform itikaaf and together with it the intention of visiting the House of Allah, an act which Allah honours, and also to sit in the mosque awaiting the time for salaah. For each of these acts the person will be rewarded independantly. The hadeeth teaches that anyone sitting in the mosque awaiting the salaah, is in fact in salaah. Then there may also be the niyat to protect the ears, nose etc., from sins because outside this mosque and in the markets these parts of the body are somehow or other involved in sin. Thus, it is also a niyat to protect his body parts from sin; for which special reward is given. Similarly he may also make the niyat of sitting in that holy place making duaa and zikr for which also reward will be received. Then also he may make the niyat of sitting in solitude with full attention directed at Allah, which will also be rewarded. Apart from that he may also make the niyat of having made wudoo and going towards the salaah - an act which in the hadeeth brings reward of a Haj and Umrah. He may also make the niyat of performing Amr-bil-maroof and nahi anilmunkar, and to acquire some knowledge which is facilitated by being part of the congregation. Another niyat is to meet Muslim brothers, which in itself is a special act of worship, giving him the chance of greeting them. So also he may make the niyat of pondering over the affairs of the hereafter in Allah's House and remain in meditation and deep thought.

Like the above there may also be other matters and for as many niyats he makes, so much will he be rewarded for

each and every one of them. There is no shortage of gifts from Allah's treasury:

"Thou, Lord, art such a Generous Giver that Thy door of Merciful Grace remains open to all, for them to be granted."

It was about thirty two years ago that Maulana Mohammad Thani wrote a biography of Maulana Mohammad Yusuf Saheb. One of the chapters dealt with my humble self, which was written by the highly respected Maulana al-Haj Abul Hasan Ali Nadwi with his own hand. The whole manuscript before being published was placed before me from time to time as it progressed, but the one concerning myself was not disclosed. I only saw it after publication. Thereupon I wrote to Maulana Mohammad Thani telling him that by adding in this chapter, he had actually spoiled the book by virtually covering silk with sack-cloth, thereby degrading its value. By way of criticism I also sent him a letter saying that the facts which should have been mentioned have been left out and things which should not have been written were in fact mentioned. And things worth mentioning were noted only in concise form or in passing. In that letter I also wrote down a few incidents about myself and my life which in my opinion were note worthy. I sent the letter to Maulana Mohammad Thani. Some friends of mine, on hearing of those written incidents, insisted that they too be published.

I do not think they were such that they should be printed independantly. However, about two years ago I had it published in my booklet called 'Strike'. This was done because of a demand from friends. It was published as an addition to the above booklet and was called 'Aap Beti'.

Now the appeal has been made to me that it was written in

very concise form and that further additions and elucidation should be prepared. Last year on my arrival from Haj, the students at Raiwind practically demanded that this be done. Later I even came to know that they repeatedly read the whole booklet lesson by lesson with their teachers. The teachers also confirmed this. I felt that this was no academic excercise for the sake of which time had to be set aside, as I found it more important for me in spite of my weak eyesight, to spend time on another work on Haj and Umrah. I continued to hear suggestions until I had to enter the hospital in Aligarh for the second time on 10 Jamadul Thani 1390, 22 August 1970 for treatment for my eyes. Previously I had been there for an eye operation on 29 Zil-Haj 1389 Hijri corresponding 8 March 1970.

The operation was performed on the 14th March. At that time I was not allowed to write any letters or even to converse. Because of the fact that my eyes did not improve the doctor called me to come there once again for three days. After the diagnosis he would decide whether any further stay would be required.

This time the doctors made a thorough examination of my whole body for three or four days (May Allah reward them well). And they told me to remain there for ten or twelve days.

It was while I was there unoccupied and without any responsibilities that I decided to accede to the request of my friends and to write down whatever I could during those days and to make it Aap Beti No. 2. Thereafter if ever I found the time again, I would Inshallah write No. 3.

Thus today 22 Jamadul-Thani 1390 corresponding to 26 August 1970 on Tuesday I start with Bismillah.

Because of the fact that every hour or two doctors came around to check and inject me, it is difficult even here to find continuous time for writing. I do not know how long I will be here so the best is to make use of every bit of time to do something useful, rather than to let it go by uselessly.

Even here in hospital the mail kept coming. Only yesterday a brother from Saharanpur came along with fifty-two letters from India, Pakistan, Mecca, Medina, England and South Africa etc. Even to listen to them being read takes a couple of days. Tonight another brother will come along. I wonder how many he will bring.

Anyway as much time as I have found either by day or night have been used in the preparation of this manuscript. May Allah reward my friends who forego or spoil their sleep on my behalf. Because of their efforts in the eighteen days of my residence there, eight chapters have been almost completed. Some of the topics of these chapters have been completed. Some of them are in the form of a list of contents so that as I recall some facts and incidents they are filled in.
The manuscript was finally completed and returned to Saharanpur. The first chapter concerns NIYAT. The second deals with studies, lecturing and writings in Mazahirul Uloom. The third concerns some bad habits. The fourth chapter is actually a part of chapter three and concerns my practice regarding sorrowful happenings and marriage functions. The fifth chapter deals with Allah's favours. The sixth concerns my pilgrimages. The seventh deals with the partition of India. The eighth deals with miscellaneous matters.

While in Aligarh some of these chapters were written in full and some in incomplete form with the aim that should the chance present itself additions will be made. The first chapter in which two verses of the Quraan and one hadeeth are mentioned deals with Imaan, Islam, Ihsaan and

Tasawuff. These quotations form the very basis of all these. In this regard a few stories come to mind.

STORY NO. 1:
There are many still alive who have seen the leader of the Ahraar Maulana Habibur Rahman and those acquainted with his name are even more. In the end he was a man with great love and affection for me. Numerous were the times when he expressed the desire to reside near me in Saharanpur rather than in Delhi. But because of his usefulness and my uselessness I always declined.

However initially my relationship with him was very bad indeed. In those days he never even entered Mazahirul Uloom. I, on the other hand had to visit Deoband quite often, sometimes as messenger on behalf of Hazrat Khalil Ahmad Saheb to check something in the library or to consult with the principal over some matter or another. I used to go with the 1 o'clock train and return the same day.

The Ra-eesul- Ahraar knew me quite well that I was the son of so and so, a teacher in the Madressa. As far as he was concerned, I only knew that he was a student from Ludhiana who had no real interest in studies but tried to be a student leader. Because he was just roaming about it always so happened that I had to bump into him two or three times on my visits to Deoband. When he saw me he used to shout to make me hear him in his extreme anger because he was politically inclined while he knew that I had absolutely no interest in politics and in newspapers. In those days the habit of reading newspapers did not even reach Deoband and Saharanpur. The teachers and students of both Deoband and Saharanpur did not even know what newspaper-reading was in those days.

Here by Hazrat's place one or two newspapers used to lie

about after Asr which some of the guests used to read. In Deoband Maulana Izaz Ali Saheb and others like him were very much against the reading of newspapers while Maulana Shabir Ahmad Usmani and others used to read them sometimes.

Whenever the Ra-eesul Ahraar used to see me, he used to scream aloud: "The presence of this person on earth is a calamity!! The inside of the earth is better for him than the outside!!"

I never had the courage to answer him back. But some students who on seeing me, accompanied me, and answered him with a message:

"For that person it is haraam to eat the Madressa's bread. The moneys collected for the Madressa is not meant for people trying to be leaders. For those students who have no interest in studies, do not attend classes, it is haraam to eat the Madressa's bread. It is haraam for him to stay in the Madressa and to make use of any of the Madressa's facilities." etc.

On receiving this message the Ra-ees became even more enraged. The same thing continued to happen for quite a few years. But Allah guided him and in the latter part of the life of Hazrat Abdul Rahim Raipuri he became a mureed of Hazrat at the hands of Hazrat Shah Abdul Qadir Raipuri. In those days because of Hazrats extreme weakness, 'bay'at' was accepted on his behalf by Hazrat Abdul Qadir Saheb, who dictated the words of 'bay'at'. No doubt, the placing of your hands into the hands of the saintly is not devoid of blessings. Thus this bay'at connection too was not without its special colour. Later he developed great love for Hazrat Abdul Qadir and through him with me also.

Ra-ees Saheb spent a large part of his life in continuous travels. Almost daily he had to travel to Bombay, Calcutta, Peshawar etc. For almost all of these Saharanpur was a junction. So when he had to travel through Saharanpur he always visited Raipur for a day, or to return after spending a night there.

Many are the ones alive to this day who can confirm how much love Hazrat Maulana Abdul Qadir had for me. My friend Soofi Iqbal of Medina previously a worker in Pakistan. Whenever Hazrat Raipuri visited Pakistan, Soofi Iqbal wrote to me asking me:
"When you reply my letter, please send greetings to Hazrat Raipuri (in Pakistan), because in the Majlis after Asr if I say to him that I have received a letter from my Sheikh who gives salaams to you, I am quickly called to come near to the bedstead on which Hazrat is seated and he asks about your welfare. In this manner I get the opportunity to sit near his bed till Maghrib time."

People have come to know of his connection with me. Hence, whenever they go to Raipur from here, the first question Hazrat asks is : "Did you meet Sheikh before coming here?" If the person says "Yes", he spoke to them quite freely, asking about my welfare and whether I had perhaps sent some message. And if the person answered 'No', then he did not take any notice of him after that. In any case he treated all of them according to the degree of contact with me. Because of this many people were quite disappointed in that they had to merely come here to me to stand and shake hands with me before going to Raipur even though they did not really want to meet me.

Of those was Ra-ees Saheb. They came to meet me in order to be able to say that they have come from Saharanpur, have met me and that I had sent greetings.

And I too, in spite of not wanting to do so, as far as some people were concerned, and in spite of my very busy schedule with very urgent duties, called such people and asked them to pass on my salaam to Hazrat. I feared they will lie in saying that they have met me and that I had sent salaams, while it was completely untrue.

For many years this was the type of meeting with Ra-eesul Ahraar. One morning at 10 o'clock I was extremely busy in my room when Moulvy Naseer came to inform me that Ra-ees Saheb was there, enroute to Raipur wanting to shake hands with me. I called him up to my room. He came up and while still climbing the stairs greeted me stretching his hands towards me saying: "I am going to Raipur. I want to put one question to you before I go. The day after tomorrow I shall come here in the morning for the answer. The question is; What is this thing called tasawuf? What is its reality?"

Immediately while shaking hands with him I replied: "All it is, to correct one's niyat. Nothing else. Its beginning is: انما لاعمال بالنيات *"Verily all actions are judged by the intentions"* and its end is ان تعبد الله كانك تراه : *"That you worship Allah as if you see Him."*

Hearing this answer of mine he fell silent and replied: "While travelling from Delhi I have been thinking that if you say this, then I will raise this objection. And if you say that, I will raise that objection. But this answer which you have given, I have not even anticipated."

I said: "Go now. Your tanga is waiting. And futhermore my time is also being spoiled. You may continue to try to think up some objections to find fault with it. I am afraid that during the day I will not find time to discuss anything at length. Perhaps I will be able to spare a few minutes, but if you so

wish for a longer discussion, then it may be possible after Maghrib."

The very next day at Maghrib he was back saying: "It was difficult for me to stay over in Raipur last night, because I had to attend a certain function and tonight it has become necessary for me to spend the night here with you. For this reason I have come away one day earlier."

He said further: "Do you know that I never had any faith in you nor any love."

I retorted: "The feeling was mutual."

Then he said: "But I must admit that the reply you gave me yesterday made a tremendous impression upon me. I have been thinking about it since yesterday and have not been able to come forth with one critical objection against it. I answered: Inshallah Maulana, you will never be able to find any fault with it... انما لأعمال بالنيات

This is the first stepping stone of tasawuf and the last step is ان تعبد الله كانك تراه *"That you worship Allah as if you see Him".* This is what is called 'Nisbat' (contact). This is also called 'Yad dasht' (remembrance) or 'Hudoori' (presence).

I said: "Maulana Saheb, all the excercises are merely to attain this state. The zikr aloud is for it. All the Mujahida and Muraqaba are for it. And whomsoever Allah has granted this wealth out of His Infinite Generosity, in any way, he will not require anything else.

The Sahaba Radiallahu anhum acquired this high state of spiritual blessings through only one look of Rasulullah

Sallallahu Alayhi Wasallam and thereafter they did not require anything else. Thereafter the elders and saintly forebears of this Ummat had prescribed various forms of treatment for the many sicknesses of the heart just like doctors prescribe treatment and medication for physical diseases. The doctors of the soul have out of their experiences in every age prescribed various treatments for various spiritual illnesses according to the needs of the time. These prescriptions are derived from the experiences of the earlier elders of the Ummat. Some people derive benefit from them immediately and are healed while others take longer to effect a cure for their ills.

Then I related many incidents, one of which I had heard from my late father many times and which I had related to the students of hadeeth as well as the attendants of my majlis. The story is: "There is a village called Kernal in the district of Panipat. Through which the Jamuna River flows. I do not know if it still is so. All along the Jamuna people are able to cross over with their shoes in their hands in the dry months. And when there is much water there are boats and for a small fee the boat-riders will take you across. When the river is in flood no one can cross over.

A man accused of murder in Kernal came to cross the river while it was in flood. He begged all the boat owners to take him across but none of them were prepared, saying that to try and cross the river in that state was to commit suicide by drowning. The poor fellow was in great distress as he had to cross over. Someone saw his anxiety and said to him: 'If you do not mention my name, I will show you a way. Further along the Jamuna there is a simple house wherein you will find a faqir type of person. Go to him, beg him,

plead to him for help. *Do whatever you can to stir his sympathy and as much as he may scold you even if he should beat you, do not turn away from him."

The man went to the faqir and started to beg. First of all the faqir as was his habit, scolded him badly: "Am I some sort of god? What is there that I can do?"

However when the man stood crying in front of him*. The saintly faqir said to him. "Alright go to the river and say to it, the person who never ate any food nor ever approached a woman has sent me to you to ask you to give me place to cross."

He went to the river, said as he was advised and the river allowed him to cross over. In this way his problem was solved.

The saintly faqir was living with his wife and children in the same house. (It is common for the wives of holy men to be an antagonist . While he tried his utmost to be kind so that no injustice is done to her, she on the other hand tries to take unfair advantage thereof).

The wife started crying: "You say you have not eaten all your life! But how is it that without eating you have become like an elephant? But leave that alone, how can you say that you have never approached any woman. From where have these children come?"

The poor man immediately assured her: "These are my children. I have never denied fatherhood of my children!"

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*On this I remember a nice story from Kemta which I will quote in chapter eight.

*Crying is an easy way of bringing mercy into motion. May Allah grant me also this ability.

The woman in spite of this assurance again started crying bitterly screaming: "You have insulted me. You have disgraced me. That man will go to everyone to say that peer Saheb has never ever approached a woman, so where do the children come from. All will look upon me with scorn."

The poor saintly faqir went out of his way to try and explain the true meaning of his words, but no matter how much he explained, she just could not understand. She just continued crying and after she had a long session of wailing, he said to her: "Throughout my life, I have indeed eaten solidly. Praise be to Allah. And I have always had sexual relations with you as you well know. The truth of the matter is that during my childhood I heard a learned divine say in a lecture: "Whatever work is done for Allah's sake, infact becomes deen and is not of this world. It becomes an act of worship for which reward is received." From that time since now, whenever I have eaten anything, it has been either with the niyat of acquiring bodily strength and energy for ibaadah or for the sake of pleasing the heart of Him who brings me the food or prepared it and feeds me. Similarly since having married you I have indeed approached you numerous times, but (I have already previously heard the advice of the Maulana) and thus whenever I approached you I made the intention of doing my duty to you and to satisfy you, because Allah had placed certain rights due to women upon the shoulders of men." (finis)

There should be no hesitation in accepting the veracity of the story. The miracles of the prophets of old have given way to the wonder works (Kara'mat) of the saints. Even the walking upon water is an act known to have been performed by the Sahaba Radiallahu Anhum. There is a special book (of mine) 'The Miraculous Deeds of the Sahaba' (Karamaat Sahaba) which was written on the order of Hazrat Thanwy Rahmatullah Alayh. Among the stories

therein is one about Sayyidina Alaa bin Hadry who during the jihad against Kisra, he threw himself and his horse into the river to cross over in such a manner that his saddle did not even become wet. The commander of Kisra on seeing this while sitting in a boat, decided to flee as it would be useless fighting such people. (This has been reported by Hafiz Abdul Bar and by Tajuddin Subki in shortened form.)

I have heard this story many times from my late father, but when Maulana Abul Hasan Ali Nadwi wrote Malfoozaat (saintly utterings) of Hazrat Maulana Mohammad Yakoob Saheb Mujaddidi, Naqshbandi of Bhopal, the story is told in a different manner on page 356. There it goes like this:

"Hazrat once said: One holy man was living on the bank of a river with another staying on the other side. The one, living on the one side had a wife and family. He said to the wife: "Fill a plate of food and take it to the saintly man on the other side and give it to him to eat."

The wife said: "The river is very deep. How will I be able to cross over?"

He said to her: "When you place your feet in the water, mention my name and then say: 'If such relations took place between me and my husband which normally take place between husband and wife, then let me sink, otherwise let me cross over".

The wife said this and immediately the river withdrew and she was able to cross over safely, with the water only reaching her knees. She gave the food to the other saint. He ate it alone. When it was time for her to cross over once more, she became worried. She knew the formula for coming but did not know the formula for returning. The saint saw her anxiety and asked her to which she replied: ' 'How will I be able to return across the river?"

He said to her: "Mention my name and say: If this man had eaten even one morsel of food, then let me sink in the water. Otherwise let me cross over safely."

In this manner she crossed the river. Arriving back she asked her husband: "Why is it that you being a father of children have spoken a lie by denying having relations with me? And why is it that the saintly man had eaten the whole plate of food before my eyes and yet denied having eaten anything?"

The husband replied: "Whatever I have done was done on the command of Allah not out of the desires of my self. And whatever he had done, was done in answer to a Divine Command wherein his self had no share. On the other hand whatever the world does is done to satisfy one's desires. We do not fall in the category of those whom the world looks upon as being married people enjoying conjugal relations and feasting."

It is not certain that this story is the same as the other one or that it is the same story told in another form. There may be many similar stories. Even among the Sahaba Radiallahu Anhum there are many well-known stories telling about them walking on water and driving their horses through raging flood waters.

Having reached so far, mention was made in the after-Asr majlis about Shah Ilmullah of Rae Bareilly. A story of him was told of how a discussion took place about Hazrat Bayazid Bustami Rahmatullah Alayh. Hazrat Bayazid was going somewhere when his path was blocked by a river. As he reached it, there suddenly appeared a clear path across. Hazrat Khwaja Saheb said: "This is a test from Allah!" Then he made dua asking Allah to return the river to its former state and he will turn back, or choose another route. He said: "I am afraid of this test."

The narrator said: "If this saint among saints had such fear at the appearence of karaamat; and was so fearful of Allah's power, then how much more should not other lesser saints fear? It is the duty of every seeker after the truth to beg Allah only to be Allah conscious and to be in His presence and to be involved with His remembrance."

كل ما شغلك من الله فهو صنمك

"Everything which diverts your attention from Allah, is an idol to you."

On having mentioned the above story I recall an incident about my teacher, mentor and guide Maulana Khalil Ahmad Saheb. With my elders there was never any special attention given to the working of miracles or the bringing about of miraculous deeds. On the contrary they always tried to stop such happenings.

I had a very close friend who is slightly older than me and had studied under my father in Gangoh as one of my fathers most diligent students. They were a sizeable group of between twenty and twenty five boys in Arabic studies. Those in Persian and Quran studies were over one hundred. When in 1328 Hijri he decided to take up permanent residence in Mazahirul Uloom, Saharanpur, they all came here with him and completed their studies in Mazahir. After completing their courses they became mureeds through bay'at of my late Sheikh for their inner spiritual training and cleansing.

Among them was Maulana Abdur Rahman Saheb who became the Imam of a mosque at Kasoli near Shimla. From there he wrote to Hazrat telling him of his well-developed spiritual condition. Because I used to write Hazrat's letters I became quite aware of the spiritual progress and condi-

tions of friends. May Allah grant Maulana Abdur Rahman a high place in the hereafter. In one long letter he explained to Hazrat about many miraculous happenings in which he was involved as well as many visions and revealings. As I read the letter to Hazrat he became very happy and pleased saying that this young man has reached up to the fourth heaven.

My surprise was tremendous when in reply Hazrat made me write to him: "Apart from the compulsory prayers and the Sunnats attached to them, suspend all nafal prayers, zikrs and wirds." I was completely dumbstruck at this reply.

Similar incidents happened to all our elders. When my late uncle used to write to Hazrat Saheb about such revelations and miraculous happenings concerning himself, Hazrat wrote to him in similar vein, instead of giving further encouragement: One should not pay attention to such things as these things can be an interference to spiritual progress.

I then also told Maulana Ra-eesul-Ahraar Saheb that I have heard many such stories since my childhood or from the lessons of my late father, who had a habit of relating such incidents during classes. One such story will appear when we come to the issue of Fat-hul-qadeer. When we studied Mishkat by him the above story was told by him explaining a certain hadeeth.

Rasulullah Sallallahu Alayhi Wasallam said in a hadeeth quoted in Mishkat in the chapter dealing with Salatul-Duhaa:

"There are three hundred and sixty joints in the body. When in the morning a person wakes up healthy and safe, he has to give a sadaqah for the health and safety of every joint (by

way of thanksgiving). Uttering 'Sub-hanallah' is one sadaqah. To say 'Alhamdu-lillah' once is one sadaqah. To say 'La ilaha illallah', is one sadaqah."

To command righteousness is a sadaqah. To remove any obstacle from the path is a sadaqah. For a man to have conjugal relations with his wife is a sadaqah. And to perform two rak'ahs salaah for Duhaa stands in place of the sadaqah for all the three hundred and sixty joints."

This is so because in salaah all the joints are brought into action. Therefore two rak'ah stands in place of sadaqah for all the various joints. The Sahaba Radiallahu Anhum inquired: "Ya Rasulullah Sallallahu Alayhi Wasallam! How is it that it is sadaqah if man fulfills his passions in sexual relations with his wife?"

(Note: May Allah reward the Sahaba Radiallahu anhum well. They asked questions whenever any doubt existed and in the answers received the whole Ummat benefitted).

Rasulullah Sallallahu Alayhi Wasallam replied: "If that water is deposited in a wrong place, (not permissible for it) and (performs fornication or adultery) then tell me will it not be a sin."

They replied: "Yes it will be a sin."

Rasulullah Sallallahu Alayhi Wasallam said: "Hence if in order to avoid sin, a person has conjugal relations with his wife, why should he not be rewarded?"

Corroboration of this theme has also been found in many hadeeth. Allah's grace and mercy and the blessings of His beloved Rasul Sallallahu Alayhi Wasallam, are indeed innumerable and countless. If we trample these favours under our feet, not paying attention to them, it is merely our own loss.

Couplet:

"Ask Moosa Alayhis Salaam regarding this deen of Allah
He went to fetch fire and received prophethood."

Look at this! In sincerity Nabi Moosa Alayhis Salaam went to look for fire and is endowed with the honour of prophethood. There is a well-known saying of my father, which I have heard numerous times: "To follow the Sunnat with the niyat of following it while proceeding to relieve yourself in the toilet is better than to perform nafal salaah in a manner contrary to the Sunnat."

This then, is the thing with which I have introduced this subject.

NOTE:

I have mentioned Maulana Habibur Rahman Saheb, the Raees of the Ahraar in the beginning of this book. It will be a great injustice to him if I should neglect to write the end of the story. Initially there was great enmity between us, but later through the barakat of Hazrat Shah Abdul Qadir Saheb, great love developed between us. I have already referred to it. In the end he expressed the intense desire to come and stay with me in Saharanpur.

He also asked that he be allowed to leave his young sons in my care, but in-spite of his persistance and devotion to me, I had to refuse. Thereafter he begged Hazrat Raipuri to use his influence and press upon me to agree but I said to Hazrat: "These are the children of Ra-eesul Ahraar. I have no connection with them."

Maulana insisted: "Don't worry, all the conditions you may lay down for their acceptance will be accepted. Hazrat will guarantee that."

I finally laid down four main conditions of acceptance:
No. 1. That they will not under any circumstances be allowed to read newspapers. If ever any complaint reached me in this regard it will be سلام علیکم Salaam Alaykum to them.

No. 2. They will not be allowed to attend a Jalsa, even if it be to listen to a lecture by their father or by Maulana Shah Bukhary or by Hazrat Madani and even if I should personally also attend the Jalsa. And even if for some reason or other I should give permission then still they will not be allowed to attend.

Maulana accepted both these conditions with great glee and joy. They should definitely not be allowed to attend any lectures or public addresses by myself and Shah-ji. Politics is like a child in our house. After their completion of their studies here, I will be able to teach them politics in two months time.

No. 3. They will not be allowed to leave the madressa without my permission.

No. 4. They will not be allowed to have contact with other students - neither friendly relations nor bad relations, neither bonds of love nor of enmity.

May Allah give Aziz great reward. I shall always be very grateful to him that he obeyed the first two conditions very diligently beyond my expectations. So much so that after a couple of years when I considered it not to be harmful I gave permission to attend the public speeches of the above mentioned three personalities and this permission was earnestly and sincerely given, he still refused to go saying: "It is my duty to carry out a promise."

The result of all this was that in the sight of Hazrat Shah Abdul Qadir Saheb Raipuri he became a favourite and later became a Khalifa. Through the Grace of Allah both Aziz and Abdul Jaleel graduated in the same year from Mazahirul Uloom in 1360 Hijri and both became Khalifas of Hazrat. May Allah use their services in the interest of His creation. With regard to the fourth condition, they were not able to carry it out with the same diligence as in the case of the first two conditions. If I say that in my own weakness laxness played a role, then I am not uttering an untruth.

In this respect some blame must also be taken by Abdul Jaleel, a nephew of Hazrat, who was studying here in the Madressa and stayed here by me. He used to live a life of solitude, so fine that he could be envied. He had one very nice habit, which I liked very much. Whenever Hazrat used to visit somewhere around here and was invited anywhere, he never went to attend the majlis without having already eaten his meal. He always first ate at my place and then joined the majlis. And when people insisted that he should eat, he always declined the offer, saying he already had his meal. And even if Hazrat himself or I asked him, he always replied that he had already eaten. His excuse was never untrue. Sometimes he even had his meals before the time. When he was previously informed of being invited to eat, he either gave the excuse that coming at that time will mean that he will have to miss lessons or have to forgo his time of study.

CHAPTER TWO

Regarding My Studies, Teaching and Writing

I was born at 11 o'clock on the evening of 11 Ramadaan 1315 Hijri after Taraweeh. The account of my descent giving my family tree with all its branches is mentioned in

detail in my 'Tareekh-e-Kabeer'. Prior to thirty years all the children are mentioned there-in. Thereafter because of my involvement with numerous tasks and because of the weakness of my eyesight, the whole geneological tree has not been properly kept; otherwise it is quite full. If anyone should wish to have a look at it, he may do so freely. Furthermore in his book: 'Mashaa-ikh Kandhla' Maulana Ihtishaam Saheb has given a description of part of my family together with the particulars of virtue of some of them.

Up to the age of two and half years I stayed in Kandhla. I have heard that as a child at that time I was so naughty that my main enjoyment at play was to break and tear things. My grandmother used to give me many pots, buckets and small clay pots, which were made by potter-girls in those days and sold as toys for small children.

The house in which I was born had a high balcony which I still remember quite well. I used to sit on the balcony and throw those cups and pots down from on top. And on seeing them being smashed I became very happy. And when they did not break into pieces, then I would climb down, pick them up, carry them up again only to throw them down once more.

I heard that whenever my mother scolded me over this, my late grandmother became angry, saying: "If during my lifetime and in my presence you scold my grandchildren, then you must watch out for me. If he gets happy when these pots and cups are broken, then it is my desire that he should be happy."

At the age of two and a half years I visited Gangoh and because of my father and the love they had for him, every one of Hazrat Gangohi's attendants and followers were fondling me and caressing me. I can still remember quite

vividly how Maulana Sayed Ahmad, the elder brother of Shaikhul Islam Sayed Hussain Madani used to carry me on his shoulders for the whole day. I used to sit on the back of his neck with legs hanging over the shoulders for the whole day while he continued to do his work. Only at salaah time did he take me off.

Maulana Sayed Ahmad Saheb (May Allah grant him a lofty rank) came to Gangoh in 1320 Hijri and only returned to Medina after Hazrat's death in 1324 Hijri. In his autobiography 'Naqsh Hayaat' page 65 Hazrat Madani, that it was in 1324 Hijri and in my 'Tareekh Kubra' mention is made of his presence in India in 1326 Hijri. In our family the children normally begin learning at the age of five. But I did not start until I was past my seventh year. I can still remember how angry my grandmother was at my mother and remember the reason. She said: "All mothers love their children but love should not make you blind."

My father had already learned one and a half paras by heart by the time he was still drinking milk and by the time he was seven years old he had already memorised the full Quraan. And by that time he had already read Sikander Nama, Zuleikha and Bostan in Persian from my late uncle.

My grandfather had told him at the age of seven on having memorised the Quraan: "You shall recite one full recitation of the Quraan daily and for the rest of the day you will be free. After six months we will start Arabic."

My father used to say: "On having performed fajar salaah, I used to sit on the roof and start the recitation of the Quran. From there I could see the roof of my grandmother. By Zuhr time I had completed the full Khatam, and used to come down to eat. Then in the late afternoon Arabic was studied with great keenness."

This was the reason for my grandmother's anger. She used to say: "If this boy grows up, what will become of him? Mend shoes? a skin tanner or toilet cleaner or street-sweeper? Have you not thought of this?"

I can still vividly remember how angry she used to become. My father used to answer: "When it is time for him to play, let him play. Once he gets busy with studies it will be full swing."

On hearing this my grandmother became more angry: "But when will that time come or will it come after death?"

I myself used to become quite angry at hearing that such-and such a boy has already memorised so many paras while I had not yet memorised anything. It was during my seventh or eighth year when I was made to start Qaida Baghdadi at the hands of the wife of Dr. Al-Haj Abdur Rahman Saheb Muzaffarnagari.

This doctor Saheb had great love for Hazrat Gangohi and his family and I still remember him cooking pulao for Hazrat and eating with him. He must have slaughtered one chicken daily and I do not know how many things he cooked out of it. He was fond of rearing chickens and fed them many special things. Doctor Saheb is also mentioned in 'Tazkira-e-Rashid'. Someone once asked Hazrat Gangohi what doctor Saheb was doing there. The questioner referred to the fact that everyone was busy with zikr etc., while doctor Saheb did not seem to be too interested in these things. Hazrat replied: "He is here to feed me pulao."

My Qaida Baghdadi started at the hands of this doctor's wife. I do not remember anything about that period of learning except a thing or two. My father had a bookshop. I knew where the Qaidas were kept. In two or three days I had torn

the first one and just went to take another. I also remember that if I did not eat with Hazrat Gangohi, then doctor Saheb and his wife took out my share of pulao and kept it for me. I can also remember the almonds, raisins and coconut.

Apart from that my whole day passed in eating. I cannot remember in how many days I finished my Qaida before I started my sipara. I never learnt under any qualified Hafiz Saheb or in any maktab. I have already mentioned in Aap Beti No. 1 that my father took special precautions that I not be allowed to mix with people through studies. For this reason I still recite the Quraan in Persian style.

Among the students of my father there was one: Hafiz Ibrahim Saheb Rasulpuri, who could recite the Quraan well. For one day I became a student of his. What happened was this: I had a fight with my mother. From somewhere I received one paisa. On the one side the coin was stamped and on the other side was a picture imprint of a sword. It looked very nice to me. I gave it to my mother to keep. She did not consider it of any importance and when I later asked her for it, she had already spent it, but promised that should she get another she will give it to me as such coins always came and went. I became very angry (which to this day is my weakness). In my anger I refused to eat my supper. The next morning my mother informed my new Ustad that I had refused to eat supper the previous evening. Hafiz Saheb told me: "Go and first eat your food."

I replied: "If I get my coin then I will eat."

He said: "In that case, go sit down and hold your ears, and you can only leave it if you eat your food."

When Hafiz Saheb went for his lessons which lasted from half an hour to three quarters of an hour, I stopped holding

my ears. When I saw him coming back, I again grabbed my ears. An hour or two later he again went to my father for lessons and I stopped holding my ears. And also when he left to perform Zuhr salaah I also stopped. This went on until Asr time. That night I also did not eat. I can only imagine what my mother must have felt over this action of mine.

That afternoon my mother came to know that Hafiz Saheb had ordered that I shall not be let off for as long as I do not eat my food, and that I had demanded that for as long as I do not receive my coin I will not eat.

When after Asr my father came to know of these events, it was the end of my period of study under Hafiz Saheb. He told Hafiz Saheb: "As regards to his training, that will be my responsibility. I merely put you in charge of him so that in your presence he should sit and learn his lesson."

As already said that was the end of my learning under Hafiz Saheb. May Allah grant him high degrees of spiritual development. Later at his insistance he took bay'at with me. When he straightened my shoes I told him never to do such a thing as he was my Ustad, which made him become quite embarrassed. Once I reciprocated by straightening his shoes, he became ashamed. I told him: "When you straighten my shoes, then I will reciprocate in this manner."

Once my father also placed me in the hands of Hafiz Mohammad Salih to learn by him. He was from Nicor, district Julundar and was one of the most formost Khalifas of Hazrat Gangohi. He was a very pious person, very humble, Allah-fearing man who performed a lot of nafal salaah. Thus when he visited Hazrat Gangohi; then, for the sake of barakat my father asked him to teach me for a couple of days for as long as he remained in Gangoh.

Apart from the above-mentioned, whenever I visited Kandhla I took lessons from the famous Hafiz and Ustad of all, Hafiz Rahim Baksh ibn Khuda Baksh, as well as from Hafiz Mangtu, my late uncle and his contemprories. All the other Hafiz Sahebs after me and of our time were students of Hafiz Rahim Baksh Saheb. He was a gem among the people and acted as such. He never wanted to know anything about taking leave even in times of sickness. Once he became very ill for some days, being even unable to sit up, but still he called us all to his house for lessons and taught us there. He was a very pious and Allah-fearing man.

During those days if one looked for tea to be used as a form of medicine, one could hardly find it, and there was no teashop. When he had performed his fajr salaah, he remained busy with the reading of wazeefas as he proceeded to the famous Madressa Qul-aniya, which is directly opposite the Juma Masjid. After performing his Ishraaq salaah, he entered the Maktab. The early-arriving students would then be waiting for him on the steps of Juma Masjid. Occasionally I also was among them. As soon as he finished his salaah and came forth to put on his shoes to go to the Maktab two or three students would commence reciting their lessons. The one who recited 'Bismillah' first would be allowed to continue reciting while to the rest he would say: "Chusht", which in our colloquial meant; "Quiet".

In the Maktab there was a small pomegranate tree. During winter and summer, whenever the sun's rays fell on this tree, Hafiz Saheb would quietly proceed towards the Masjid for Chaasht salaah (Duhaa). As soon as he finished his salaah all the pupils would cover their Quraans, but no one had the guts to leave before he gave permission. Even if one or two, three did leave, he would not have known about it. After completing Chaasht salaah Hafiz Saheb came back to the Maktab. He would then say to one of the pupils:

"Go and bring my lungi." This was the sign that it was time to go. Immediately all the pupils would start a stampede out of the Maktab. Finally Hafiz Saheb would emerge alone.

Hazrat Hafiz Saheb very seldom beat anybody but fear for him was such that even now I feel fearful of him.

The other teacher was the late Hafiz Abdul Subhan. He was a man who gave such hidings that almost always there was loud wailing and weeping. Hafiz Saheb's first warning used to be: "If you do not learn your lesson I will send you to Hafiz Subhan."

When I visited Kandhla for a few days, I also became a pupil of Hafiz Saheb. I must have memorised two to two and a half paras in all the time that I learnt from him. My grandfather had appointed him as a teacher at a salary of two rupees. After about fifteen to twenty years he had been raised to seven rupees. And when the elders of our village Kandhla became connected with Aligarh, they tried very hard to transfer Hafiz Saheb to Aligarh at a salary of 40,50,60 and 100 rupees for teaching Quraan; Hafiz Saheb declined to accept even if 700 rupees was offered.

I had heard that previously Hafiz Saheb had been a wrestler. He had come to my grandfather asking for a ta'weez in order to overcome a certain opponent. It is said grandfather liked him, asked who he was, where he came from etc. It then became known that he was a wrestler who also had memorised the Quraan. Grandfather listened to his Quranic recitation, made him repent from wrestling and accepted his bay'at. He then offered him a salary of two rupees per month to teach the children. He placed him in the Neelgar Masjid to teach the children of the village. After my grandfather, went away, the 'nobility' of the village

considered it insulting that their children should be taught by the Neelgar people. They took their children out. When grandfather returned and heard the whole story, he was very angry and he built a madressa for Hafiz Saheb opposite the Juma Masjid in an old broken down mosque. After the death of my grandfather, he also had a close relationship with my father's eldest orother.

My late uncle (Maulana Ilyas) was also a student of his. I have seen on many occasions that whenever uncle visited Kandhla he treated Hafiz Saheb with great respect, even kissing his hand.

Hafiz Saheb had read the word for word translation of the Quraan from Hazrat Maulana Hakeem Siddeeq Saheb, the Khalifa of Hazrat Maulana Rashid Ahmad Gangohi. It is well known that for forty years except for once, he never missed the salaah with the jamaat from the takbeer-oolaa. He died in 1347 Hijri at the age of ninety years. The number of those who became Hafiz at his hands were near to 400. He is buried in an orchard belonging to him on the road to Kerana. (Maktoob Haji Iftikhar-al-Hasan Kandhlawi).

Hafiz Saheb knew Persian quite well and used to teach it to his children. Apart from these two good men I never had the opportunity of learning the Quraan from anyone else. I had the Naql Nizami Quraan from which I learned and in which every page ends with the ending of a verse. My father ordered that I should recite each page one hundred times and then leave it. I cannot guarantee when one hundred times was completed, if ever, one hundred times was completed. There is no true and sure evaluation as to how long it took. I remember one foolishness of mine: coming after about fifteen minutes and saying that one hundred times have been completed, and by way of providing proof of my recitation and to emphasise, saying that today it was done

correctly whereas the previous day there were some mistakes. I even remember my fathers response to this:

"The complete correctness of today's recitation will only become known after tomorrow's recitation."

I finished the whole Quraan and finally became a hafiz. My grandmother (may Allah enlighten her resting place) was also a hafiza and she knew the Quraan very well. Her daily habit was to recite one manzil together with her other household duties. During Ramadaan she recited forty paras daily. Her character and ways are also mentioned in Tazkira-e-Khalil. When she was in Gangoh it was her duty to listen to my lessons. When she was not there, my father sometimes appointed some student or other to listen to me, among whom was my previously mentioned friend Moulvy Abdur Rahman Gangohi. Sometimes it was done by my father's special student Moulvy Saeed Marhoom Gangohi.

After arriving in Saharanpur and having completed memorising the Quraan, the late Moulvy Saeed was appointed to listen to me. I used to make a lot of mistakes. My father also used to listen to me when we were on a journey, but in such cases I even forgot that which I knew well. To know the Quraan as well as should be, has not been my lot up to now.

During Ramadaan 1338 Hijri, I started recitation of the full Quraan daily. This continued until about 1380 Hijri and even afterwards.

In the beginning my habit was to recite one and a quarter paras which I was to recite in the taraweeh in Hakeem Ishaq Mosque, or I would read it from the Quraan four or five times with translation in Hazrat Khalil Ahmad's house

after taraweeh until sehri time. During the hot days it was a bit less and during the cold days a bit more. Then during tahajjud it was recited twice and from sehri till fajar salaah once and from fajar salaah till going to sleep once. Then after getting up from sleep, normally at about ten o'clock, till the time for chaasht salaah once more in winter and twice in summer. Thereafter from chaasht till fifteen minutes before zuhr once or twice. After that it was again recited during the sunnats of zuhr once or twice (once in the sunnats before and once in the sunnats after zuhr). Later it was once in every of the two sunnats.

After the sunnats of zuhr it was recited to one of my friends and then until asr salaah (according to the season) it was again recited once or twice. After asr it was my habit to recite it to some highly respected person. As long as Hazrat Khalil Ahmad was alive I read it to Hafiz Muhammad Hussain Saheb Ujrarwy. Afterwards for about two or three years it was Moulvy Akbar Ali, a teacher at Mazahirul Uloom. Thereafter it was Mufti Muhammad Yahya for quite a long time, together with his two brothers. Hakeem Ilyas and Moulvy Aqil. The same para was again recited once after Maghrib in the nafal salaah. Then it was again recited once from after the nafal till taraweeh.

At taraweeh this para was completed and the next one would start. During the twenty-four hours it was necessary to organise in such a manner that thirty paras were recited. Allah be praised that through His Grace this practice has been continued from year to year. During these last few years illnesses has put an end to these efforts. A story of that time comes to mind. It was quite well-known for a long time.

"A very sincere friend of mine Hakeem Tayob Raipuri, the father of another good friend of mine Moulvy Aamir Saheb

used to visit me quite often. He used to come for a very short while and always brought the latest news from the political front. There were no formalities attached to his visits to me.

Once in Ramadaan he arrived at about 8 or 9 o'clock, in the morning. He told Moulvy Naseer to have the gate opened. Moulvy Naseer told him it was Ramadaan. Then he tried to shake the chain attached to the gate by himself. But Moulvy Naseer stopped him saying: "At this time Sheikh is either asleep, which means you will spoil his sleep or perhaps he may have woken up already in which case he will be busy performing nafal salaah. In such a case you may continue shaking and it will be of no use."

Upon this he became angry and walked to the Madressa. Enroute he met Maulana Manzoor Ahmad Khan Saheb who asked: "Hakeemji, what are you coming to do here? Here by Sheikh it is now Ramadaan."

Hearing this he began to think and his anger grew against Moulvy Naseer. Then he went to meet Hazrat Nazim Saheb, who was busy dictating replies to letters. He also told him: "Hakeemji, what are you coming to do here. Here by Sheikh it is now Ramadaan."

He got up from there and went to Mufti Mahmood Saheb's room. At that time Mufti Saheb was residing in his room in the old madressa building. Mufti Saheb said the same what the others had said. Hakeem Saheb asked: "But surely there must be some time for talking or meeting him even in Ramadaan or is there not?"

Mufti Saheb replied: "For half an hour in the evening after Maghrib."

He said: "No that will not suit me as I have to return to Raipur."

Mufti Saheb said: "In that case come to the mosque fifteen minutes before zuhr. Then you can meet him."

When he arrived before zuhr I had already started performing salaah. Then after zuhr I began performing the sunnat salaahs. For a long time he stood waiting, but when he saw me taking a long time before going into rukoo, because I was at that time reciting the para twice, he went for a walk. When he returned he found me busy reciting the Quraan to someone. Knocking hard he came up to my room and as he came near he said loudly:

"Brother, Assalamu Alaykum, I have not come to talk to you. I only want to say my thing. Ramadaan through Allah's grace comes to us in our place also, but never comes in the form of a fever. Salaam Alaykum, I am going and will come to meet you after Eid."

I merely said: "Wa Alaykum Salaam" and continued reciting.

In 1325 Hijri my Persian and Urdu studies commenced. No matter how thoroughly or not my memorising of the Quraan was, I was by then counted among the Huffaz. I learned Persian mostly from my late uncle, who at that time was the very embodiment of piety and exerted himself very much in spiritual excercises. Behind the Quddosia Khanqah there was a piece of land where daily he went to sit on a canvas bag all alone with eyes closed. When I used to go for lessons, the rule was that I had to open the kitab and place it before him. Another pupil used to accompany me for lessons but I cannot now remember his name. We were both reading different kitabs. After placing the kitabs

before my uncle and reciting 'Bismillah', the lesson started. If there was any delay he immediately used his one finger to close the kitab, which meant that as punishment for the delay the lesson was suspended. Then after sitting a short while we would return. Sometimes he again allowed us to start and sometimes sent us away. The lessons depended entirely upon our own study of the lesson before hand. Whenever a minor mistake was made he would say: "Shust", and in cases of a major mistake, he again would close the kitab with that same finger.

At that time I had a habit of talking too much. My uncle used to tell me: "If for six weeks you can remain silent I will make you a saint."

But for me instead of remaining silent for six weeks, it was a major calamity even to keep quiet for six days. Once later in life I reminded him of this promise of his. He remembered it quite well. I said to him: "You mentioned six weeks, now I will be able to remain silent for six months."

Uncle said: "That is now past. That was for that time."

At that time he used to remain in meditation the whole day. One wonders what he must have been thinking about all that time. And from maghrib to esha he was busy with nafal salaah. At that time he was always eating roti made from barley, following the sunnat. We also tried to emulate. This continued for about six months but as a result of some illness the doctor stopped him. My father also prohibited him and the whole story stopped. I still remember barley bread being baked and myself eating with him.

During Rajab 1328 Hijri, I came to Saharanpur because a couple of months previously my father had come from Gangoh to Saharanpur to settle there permanently .

Because of the Dastarbandi Jalsa of Darul Uloom Deoband, almost the whole of the bookshop was removed from Gangoh to Deoband. This was because the elders of Deoband had insisted that for making known the writings of Hazrat Gangohi, my father should set up his bookshop in Deoband for the duration of the Dastarbandi Jalsa. And after the Jalṣa the bookshop was moved to Saharanpur. As a result of the continuous transfering of the books to and in Deoband, and from there to Saharanpur, many books were spoiled and the binding of many were torn.

On arrival in Saharanpur my Arabic studies commenced in earnest. Upto then I had learnt some Persian and elementary Arabic mostly at the hands of my uncle and less from my father. But in Saharanpur I was placed in a class together with a relative of Hazrat Maulana Khalil Ahmad Saheb, whose name was Mazhar Ali Khan Rajpuri and the third one was Sayed Mahfooz Ali Gangohi, who later became the brother in law of Maulana Anwar Shah Kashmiri; and moved to Deoband. When the late Mahfooz Ali Saheb's sister got married to Maulana Anwar Shah Saheb, he was staying with my father in Saharanpur and before that he had also studied under my father in Gangoh. When he came here, he became my classmate. Our class consisted of three became known as the special class. After Sayed Mahfooz Saheb left for Deoband we were only two.

My father had a special way of teaching 'sarf' (etymology). He used to make us write down the words as well as some rules of 'sarf'. I did not study 'Meezaan', 'Munsha-ab', 'Ma'roof' and 'Mutadawil'. I think that at that time, most probably, a special Meezaan Munsha-ab was prepared for me consisting of two pages each and was printed by Asy Madrasi press. In it the introduction the conjugation of Arabic verbs were about ضرب يضرب (daruba

yadribu) instead of فعل يفعل . This is how it was in 'Meezaan' and also in 'Munsha-ab'. Thereafter this booklet was misplaced and I have not been able to find it since.

My father used to make us learn the grammatical rules by heart and then had us practice its use on rough paper. I still remember how for three or four days I had to recite my sarf lessons and 'panj ganj'. No time was wasted in this. The detail of this system has already been mentioned in the introduction to my other work 'Ikma-lul-Shiyam'. However, in 'Fusoole Akbari' much time was spent. In Ramadaan I had no holiday. Special books, other than those studied during the year, were taught then.

I am giving, below, a copy of my 'sarf sagheer' notebook which I used for exercises in the early stages and a copy of my study programme, which to my good fortune I managed to find. It is a very old one dating back most probably to 1328 Hijri. It refers to the first three years. All I remember is that Ramadaan's books for study were different from the others. In the first Ramadaan I studied 'Nahu Meer'. Thereafter followed the analysis of sentences in accordance with the rules laid down in 'Nahu Meer'.

I also studied at the feet of Maulana Zafar Ahmad Saheb Thanwy, who is presently the Shaikhul Islam of Pakistan. I took some lessons in sarf and 'Nahu Meer' from him. Apart from that I did not take any other lessons from him because most of the time my father himself took charge of teaching us.

Regarding Maulana Zafar Ahmad Saheb and the type of person he was, I have already mentioned it in the introduction to 'Ikma-lul-Shiyam' with reference to a letter by him. According to his letter he was born on 13 Rabee-ul-owal

1310 Hijri and he became a teacher at Mazahirul Uloom in 1329 Hijri. In 1335 Hijri he took long leave and after the partition of India he left for Pakistan. May Allah grant him long life.

1st Year Ramadaan 28 to Shabaan 29: Nahu Meer, Sharah Miata Aamil with analysis, Hidayatun Nahu, Kafiya Mirqaut, Sharah Tahzeeb, Mufeedut Taulibeen, Nafhatul Yaman, Alfiya Ibn Maalik, Aysa Ghoji, Fusool Akbari, translation of Para Am, Tabarakallathee, Majmoo-a-chahl hadeeth. (NB. In those days the 40 hadeeth of Shah Waliyullah and Mulla Jami were very popular).

2nd Year Ramadan 29 to Shabaan30: Rest of Alfiya, rest of Tahzeeb, Qutbi Tasdeeqaut and Tasawwuraat and Meer. Tal-khees, 23 stories of Maqaumaat, Hisaab Taksoor Aam. Rest of translation of Tabarakallathee, Nafhatul Yaman chapter 2, the fifth part of Qaseeda Burda, Baanat Su-aad, Qaseeda Hamzia.

3rd Year Ramadan 30 to Shabaan 31: Mukhtasar, Noorul Anwaar, Mutanabbi, Sab'a Mu-allaqa, Husa'mi Sharah Jaami, half Kanz, Qudoori, Mayb-thee, Sullam.

4th Year Ramadan 31 to Shabaan 32: The books are not written down in my copy of the curriculum. But from the madressa records, the books on which examinations were held were: Mishkat, Hidaya Owalain, Mutanabbi, Ham'usa, Tahawi, Sharah Nukh-ba, Alfiya Iraqi (but in this latter book exams was not held).

5th Year Shawaal 32 to Shabaan 33: (These books too are not noted down. I give them from the madressa records). Sullam, Mulla Hasan, Hamdulla, Meer Zahid, Umoor Aamma, Meer Zahid (Mulla Jalal), Meer Zahid (Risala Ghulam Yahya), Muatta Mohammad Tahawi, Euqlaydus, Shams Ba'zigha. However, exam was not given in Euqlaydus and Shams Ba'zigha. I was tested on Muatta Imam Malik without having studied the kitab. The examiner came to know that I did not study the kitab and in view of that he failed me. He did the right thing.

6th Year Shawaal 33 to Shabaan 34: Books as chosen by my father. I did not present myself for examination on Hadeeth books. Tirmidhy, Bukhary, Abu Dawood, Hidaya III (first part), Nisai.

7th Year Shawaal 34 to Shabaan 35: Bukhary Shareef (from Hazrat Khalil Ahmad Saheb for the second time), Tirmidhy. In the beginning of this year Hazrat was imprisoned in the jail at Nanital and arrived back in Zil-Hajj.

8th Year Shawaal 35 to Shabaan 36: Abu Dawood (from Hazrat Maulana Khalil Ahmad).

9th Year Shawaal 36 to Shabaan 37: Muslim, Nisai (from Hazrat Maulana Khalil Ahmad).

I have already stated in 'Ikmalul-Shiyam' that my father was completely innovative as far as his special students were concerend. They were not limited to the books in the curriculum. In his opinion it was more important to know the things by heart than to know the translation of the book. He put a lot of stress on literature studies. With him it was important that in 'Nahu Meer' there should be translation from Arabic to Urdu and from Urdu to Arabic. By way of literature he had the habit of teaching the forty hadeeth. He taught collections of hadeeth by Shah Waliyullah, Mulla Jami and Qadi Sanaullah Panipatti.

Further he also had the practice of teaching 'Kafia' and 'Hidayatun Nahu' together. As much as was taught in 'Kafia' by night was taught in 'Hidayatun Nahu' in the morning. It was as if Kafia was being studied by way of preparation for Hidayatun Nahu the following day. Similarly 'Kanz' and 'Qudoori' were taught together so that Qudoori was being studied by way of preparation for Kanz. As much as was studied of Kanz by night was studied in the morning in Qudoori.

He was greatly opposed to teaching any literature from such books which had side notes. Hence my copy of Maqaumaat was one which was specially ordered from Calcutta, and was a copy in which there were no side notes nor diacritical signs. He taught 'Sab'a Mu-allaqa' from a copy which he had written with his own hands because all other copies had side-notes. Similarly the 'Mutanabbi' which he taught was one also written by his own hands and is still with me.

In his opinion there was no necessity for a kitab to be taught in full except for hadeeth kitabs. The amount of a kitab to be taught was determined after eight lessons had been read in such a manner that the teacher could ask

whatever he wanted and the student did not ask anything. In such a case the kitab was for all practical purposes completed. Thereafter there was no need to complete it. If the student so desired he could complete it by reading the rest like in the case of Daura books. If not, there was no need. But as far as hadeeth books were concerned finishing was compulsory.

I managed to study Alfiya of Ibn Malik in full and had to recite it fully by heart letter for letter. I still remember having written the opening word of every verse of it on the palm of my hand, which made me remember the whole verse. In my student days I even wrote an Urdu commentary on it. This will be discussed under my writings.

In the chart it is written that one sixth of Sharah Jaami be studied. It refers to the fact that once after Alfiya while on route to Kandhla on the station at Saharanpur, we started lessons in Sharah Jaami. From there till Kandhla station I continued reading without translation. Here and there my father asked the meaning and I explained. We arrived in Kandhla and stayed for a day. There we had a lesson of one hour. On the third day we returned and from Kandhla station the lesson started until we reached Saharanpur. In those three days we completed all the 'Marfoo-aat' (Nomintive case) and quite a bit of Marsoobaat (Accusative case). I do not know from where my Sharah Jaami was ordered because it had very concise side notes.

At that time I could not understand what was my fathers objective in this. Later when I began teaching I was once teaching the chapter on the noun (Ism) in Shara Jaami. I began checking the side notes, going from one set of footnotes (Hashiya) to the other until I got tired — Tahreer, Sawaal Kabuli, Sawaal Basuli, Hashiya Abdur Rahman, Hashiya Abdul Gafoor. I cannot even remember how many I

must have looked up and yet I could not come to the end when I discovered that this was a matter in which there are numerous opinions of various people.

In this respect in some way my studies were not complete. I had become used to reading the text of books fast and clearly, so fast and clearly that the Ustad got the impression that this student understands completely, what he is reading. For this reason I still remained a jaahil (ignorant) one. However I took great care in hadeeth. That I did study with great diligence. Even in these subjects there are many debates, which will be explained soon.

My father taught me logic up to 'Sullam' and left the subject aside. The reason was that his classmate in the time of Hazrat Gangohi was a man who was known as the Imam of Mantiq (logic) — Maulana Majid Ali Manikalam of the district Jaunpur. At that time his teaching of logic and rational subjects was quite highly praised. He had made my father promise to allow him to teach me logic, to which my father agreed. This is why he merely taught up to Sullam, with the intention that after I had completed the rest of the course, he would for one year send me to Mendhu where Maulana was a lecturer. Maulana used to say: "Tirmidhy is taught by Molvy Mahmood (Shaikul-Hind): Abu Dawood is taught by Molvy Khalil."

Hence he sent one of his special students who had done Mantiq (logic) under him for twelve years to study Abu Dawood by Hazrat Maulana Khalil, who used to teach him with great care, while he was the only student in a special class.

Maulana Majid Ali Saheb used to say about Bukhary Shareef: "If there is anyone with anything to add to it (Bukhary) I am the one to say it."

For this reason Maulana often asked my father: "Send Zakariyya to me quickly. It is also my wish to teach him Bukhary Shareef."

My father replied. "My promise was only for logic. I will send him after he has completed the course."

I also heard Maulana say to my father: "Molvy Saheb you are depriving him of something beneficial. When he comes to me he is sure to tell me that he would like to study Bukhary Shareef once more from me."

My father's reply always used to be: "I only promised to send him to study logic. But if you had not said: "Molvy Zakariyya what is your opinion in the matter?" It would have been alright."

Hearing this he was not happy with the outcome.

Once Hazrat Maulana Khalil Ahmad Saheb inquired from my father as to how far I had read 'Mantiq'. My father answered telling him about his promise to Maulana Majid Ali. When Hazrat heard this he loudly exclaimed: "La howla walaa Qoowata illa billah, you are not going to send him anywhere for studying Mantiq."

Therefore by force of circumstances my father had to teach me Mantiq even though he disliked it. This is the reason why my one year consisted of purely Mantiq books. I had three Mantiq teachers. Upto 'Qutbi' I studied under my late uncle during madressa times. Before that I had done Sharah Tahzeeb under the Nazim of the madressa, Maulana Abdul Lateef after madressa hours at Asr time.

He used to come to my father's room, which was situated on the western side of the bookshop and its outward sec-

tion (verandah) have now been incorporated into the new building. At that time it was empty. He used to sit on the verandah wall while teaching me. May Allah reward him well.

I also read Sullam, Mayb-thee, Meer Zahid and Umoor Aamma at the hands of Maulana Abdul Waheed Sambhaly who was at that time a lecturer of the second year students at Mazahirul Uloom. Apart from that I studied all the other Mantiq books with my great benefactor and well-wisher Maulana Abdul Lateef. Meer Zahid, Mulla Jalaal and Mulla Hasan were read during Madressa hours and the rest after Esha. During the winter months my evening lessons started after Esha. I sat on a 'charpai' while my uncle lay down on another without a kitab. He had not studied Mantiq. If I should say that in all the Mantiq kitabs I was a classmate of my late uncle, my second Shaikh, then it will not be out of place. On the third 'charpai' would be seated Hazrat Nazim Saheb with lihaaf (quilt, eiderdown) wrapped around him. The lessons continued from after Esha in winter until about twelve o'clock. At that time two of Hazrat Nazim Saheb's relatives - Hakeem Taqee and Molvy Abdul Waheed were studying in the madressa. The 'charpai's' on which my uncle and I were seated belonged to them. They could not say anything against it by way of complaint, but whatever they must have felt in their hearts, is only too clear. But because they were students, there was an order from Hazrat Nazim Saheb that for as long as the lessons continued, they should continue studying their books. With drowsy eyes and half asleep they continued studying, having patience until about midnight. Very seldom did we finish before twelve o'clock.

Then at twelve. we three, Ustads and student, would get up and go to the bazaar. Before leaving Hazrat Nazim Saheb would tell the two of them: "Light the fire and boil some water for tea."

No doubt they must have become very angry but 'the order of the Nazim brings sudden death" and they had to obey. The three of us would then fetch sugar, milk and sweetmeats from the bazaar, for which most of the time, Hazrat Nazim Saheb paid. Sometimes uncle paid and occasionally my father also contributed even though not happy and often quite angry.

In these days my parents resided in a very small house to the western side of the old madressa building. My father used to wait until twelve o'clock, but if I did not arrive by then he would come and check about ten or twelve minutes later.

Hazrat Nazim Saheb used to stay in the house which became known as the Ghara Boarding which was attached to our house. I studied practically all my 'mantiq' in that house. Whenever my father used to come around at night and find that the Ustads and student had all gone to the bazaar, he returned and when we came back he would let me off with a light scolding: 'Look bhai, time is taken up by lessons, but do not waste the time after lessons."

Sometimes he addressed Hazrat Nazim Saheb and my uncle. "Remember, you people still have to get up for tahajjud."

Then Hazrat Nazim Saheb would reply: "Hazrat, we were tired, therefore the need arose for drinking tea."

This would silence my father. They would invite him also to have a cup of tea, but he would decline the invitation

I can still remember that I read 'Hamdullah' in eighteen days. At that time the younger brother of Maulana Abdul Shakoor Lucknowy - the late Molvy Abdul Raheem was also

studying in the madressa. He had already studied 'Hamdullah' a few times and had special love for the book. He used to jeer and scoff at me: "How can a person study a book like Hamdullah in eighteen days? This is a kitab to study over eighteen years!"

While refering to me and for me to hear he used to tell others: "You have studied Hamdullah in eighteen days. Bravo, bravo! Masha Allah! How great!"

As fortune would have it we were together in being examined on Hamdullah and I received a better result than him. Perhaps because of his arrogance, he received a lower result. In those days even the most unfit and unworthy of students would not dream of casting doubts against the impartiality and justice of teachers. But the late Maulana Abdul Raheem time and again used to say to me: "I cannot understand how you could have received better marks than me."

I think that even while he was reading Mishkat Shareef, he was still listening to the lessons on Hamdullah as both teachers used to sit near each other while teaching.

While studying Euqlaydus (Euclid) I developed great love for the subject, which must have been a result of my father having made me draw up charts and write out conjugations from earliest times. So now I enjoyed drawing the geometrical figures. My old copy books containing the lists of words from Sarf Sagheer, Sarf Kabeer and Euqlaydus were lying all over the show.

I studied 'Shams-Bazigha' with the text and commentary but I am of the opinion that there was not much difference between the text and the commentary, therefore after one or two weeks I studied only the text (Matan).

In the books for examination of that year Muatta Imam Malik' is mentioned, but I was examined in it without having studied the kitab. I do however remember studying 'Shams-Bazigha' and 'Euqlaydus' quite vividly. Both these books were taught by Hazrat Nazim Saheb but I was not examined in these two. I also did a bit of Tasreeh Sharah Chughmayni by Hazrat Nazim Saheb. Then finally by way of atonement for all these I read Muatta Imam Muhammad and Tahawy.

I did not present Tahawy for examination because I had already been examined in it the previous year. Perhaps I have already stated previously that my father had said that he would not allow me to be taught 'fiqah' and hadeeth by anyone other than himself and Hazrat Khalil Ahmad Saheb. I was however allowed to learn Mantiq from whosoever I wished. This was so because, as he said:

"You are without manners. If you should act insultingly or in an unmannered way to any Ustad of the other subjects, that knowledge acquired will leave you. It will be a calamity, but if the knowledge of fiqah and hadeeth should be lost to you (through bad behaviour to an Ustad), that will be completely unacceptable and unbearable to me."

That is why I learned the initial fiqah books from my uncle and the higher ones from my father. And hadeeth I only studied from my father and from Hazrat Maulana Khalil Ahmad Saheb.

Apart from these I had three Ustads teaching me 'sarf'. A few lessons of Nahu Meer was done by Maulana Zafar Ahmad Thanwy, Shaikhul Islam of Pakistan, who was teaching at Mazahirul Uloom at the time. As already stated in this as well as in Ikmalul-Shiyam, Maulana according to his own testimony was born in Thanabavan on 13 Rabee-ul-owal 1310 Hijri, received his early education in Thanabavan

and completed his studies in Madressa Jami-ul-Uloom, Kanpur. Apart from this my Mantiq teachers were Maulana Abdul Waheed Sambhali Rahmatullah Alayh by whom I studied three books during madressa times: Sullamal-Uloom. Mayb-thee, Meer Zahid Umoor Aamma. The rest were all done at the hands of Maulana Abdul Lateef Saheb.

Maulana Abdul Waheed was a virtual Imam of Mantiq and falsafa. He used to explain books on astronomy with such detail that the facts were clearly imprinted upon the minds of students. He was born a around about 1290 Hijri at Sambhal in the district of Moradabad. His father initially sent him to an Urdu school and then got him involved with wordly business. But Allah had predestined that he should be endowed with deep knowledge. He entered the Madressa Arabia in Moradabad but this madressa was two and a half miles form his house which made coming and going difficult. Therefore he entered the madressa at Hasanpur in the district of Moradabad and finished his Nahu and sarf studies from Maulana Ahmaduddeen Sarhady. Thereafter he developed the desire to study rational subjects from some expert in this field. He found that Maulana Ghulam Muhammad Saheb was the expert par excellence of these subjects. So he left Hasanpur, without telling his family and with only two annas in possession set forth on foot to Maulana Ghulam Muhammad, travelling for one month until he reached Lahore. There he studied the rational arts (Uloom Aqliya) and astronomy till he himself became an expert, especially in astronomy. It became known to me that while in Lahore he became a classmate of Hazrat Maulana Abdul Qadir Raipuri. Having completed his studies there he entered Darul Uloom.

After graduation he taught for about five years in Madressa Sarai Tareen. Thereafter he was chief lecturer at Madressa Numaniya in Amritsar, then in the madressa at Mendhu in

the district Aligarh. It was while he was here that the Dastarbandi Jalsa in Deoband took place.

Hazrat Saharanpuri, Maulana Ahmad Hasan Saheb Amrohi and Hazrat Maulana Abdul Raheem Raipuri attended the Jalsa. Through Nawab Saheb, the Patron of the Madressa, Hazrat Saharanpuri called him to accept a post in Mazahirul Uloom and on the insistance of Nawab Saheb, Maulana Abdul Waheed agreed and came to Saharanpur 19 Zil Hijja 1328 Hijri as a teacher. During 1333 Hijri as a result of some internal strife he resigned only to return again in 1335 Hijri. Afterwards he again resigned and went to teach in Madressa Shahi, Moradabad, then for a couple of years in Mendhu and finally became Sadr Mudarris (head lecturer) in Darul Uloom, Mau. After a few months there he became ill and passed away in Ramadan 1335 Hijri at the age of 63 years. He had a fixed habit of walking with eyes downcast and was a mureed of Hazrat Thanwy.

(Quoted from a letter by Maulana Muhammad Hayaat Saheb Nazim of Madressa Hayaatul-Uloom, Moradabad).

Maulana Hayaat Saheb gave his year of birth as having been 1290 Hijri. But his age is given as 63 at the time of death. Thus he was born in 1292 Hijri. His son Maulana Mueed Saheb confirmed this afterwards. His date of arrival in Mazahirul Uloom is taken from 'Tareekh Kabeer'.

As already stated he had a habit of keeping his eyes down while walking and also during lessons. He used to lecture in a firm voice, speaking slowly. There is one saying of his which I still vividly remember:

"I am certain of this and admit that we are not capable of teaching these books. This is not false humility and no exaggeration in this."

He used to say this in various forms with downcast eyes, waving his hand from left to right. Then, suddenly lifting his eyes towards the class, again waving his hand in similar fashion, he would say loudly: "And those who are sitting here, are not capable of learning these books from me."

Maulana also had a great liking for applying 'surma' to the eyes.

As previously stated, I studied practically all the Mantiq and falsafa books at the hands of Hazrat Maulana Al-Haj Abdul Lateef Saheb. Maulana's date of birth can be obtained from my book "Tareekh Kabeer" as quoted from his own statement. (But as I am in Aligarh at the moment I will look it up on my return and if anyone does, it will be noted down).

He memorised the Quraan at the hands of a Hafiz Amanat Ali Saheb in his birthplace of Purqazi. This madressa is still functioning. He learnt his initial Persian from his father Maulana Jamial Ali Saheb, who was the head of the Arabic and Urdu department, Government College, Bhawalpur. When Hazrat Saharanpuri visited Bhawalpur his father gave the young hafiz Saheb into his care who brought him to Saharanpur, and he completed his studies from beginning to end in Mazahirul Uloom, except for three months when as a result of unrest in Saharanpur he was sent to Deoband. He came back here because Deoband's environment did not agree with him. He reached the ripe age of 75 years.
(Quoted from a letter by Maulana Abdul Raouf son of Maulana Abdul Lateef Saheb).

In 1315 Hijri, Hazrat Hafiz Saheb took Bostan, Qaula Aqoola, Aisa Ghoji, Mirah from the madressa Kutubkhana and in 1323 Hijri he became a teacher in the madressa on

the recommendation of and appointed by Maulana Abdul Raheem Raipuri, the Patron of the madressa. Maulana Inayat Ali Saheb then became Mohtamim permanently. Of the kitabs taught by Maulana Inayat Ali, Jalalain continued to be taught by him, but Sharah Waqaya, Usool Shashi, Tahzeeb etc., were transferred to Hazrat Hafiz Saheb. Thereafter he taught miscellaneous books.

From 1339 Hijri onwards he started teaching Tirmidhy and Bukhary so that because of Hazrat Khalil Ahmad Saheb's involvement with the writing of Bazal Majhood, the morning hours had to be free for him. During 1323 Hijri he accompanied Hazrat on haj. On 13 Safar 1348 Hijri he visited Delhi for some necessary work on behalf of the madressa. There at the home of Shaikh Rasheed Ahmad Saheb he became ill with cholera. Doctors and specialists treated him and gave up hope. Shaikh Rasheed Saheb hired a car for Rs 100 to take him to Saharanpur. He was very ill. We placed him on the back seat propping him up with cushions. My uncle and I accompanied him sitting on the floor by his sides. None of us had any hope that he would live till we crossed the Jamuna River, so ill was he. But after we crossed the river, he regained consciousness and when we reached the road near Purqazi he practically begged us and insisted that we go to his native place of Purqazi. We tried to refuse because of his extreme weakness, but it was a miracle from Allah's side that we were able to take him into the family house which was near the road. After arrival in Saharanpur he recovered but for a long time he remained weak and drained of strength.

Thereafter on 22 Safar 1373 Hijri he visited Rangoon (Burma) on behalf of the madressa. There too he became ill and returned on 20th Jamadul Thani. His illness increased. Finally on 3 Zil Hajj 1373 Hijri on Monday at ten o'clock he passed away. That same day at half past two this man of exemplary character was buried in the Haji Shah graveyard.

I read Muatta Imam Muhammad by Hazrat Khalil Ahmad Saheb for many years. When, because of his writing of Bazal Majhood, Hazrat stopped teaching Bukhary and Tirmidhy, for several years thereafter he used to teach Muatta Imam Muhammad for an hour every Friday after Jumua salaah. I was always the reader, because my reading was clear and fast whereas the reading of others took more time. Because of my fast reading it used to finish in three or four weeks.

From the books mentioned in the chart, some are included for examination purposes and some are not. The books which are not included in the madressa curriculum or which were taught during or after the examination were not included in the books on which one is to be examined.

I had already stated in the introduction to 'Ikmal' and also in some other writings of mine that my father was opposed to the present teaching system in the madressa. He used to say quite often: "No intellectual ability is created in the student if the Ustad does all the research throughout the night and on the next morning gives a long lecture, while the students may listen or not listen and have their minds wandering here and there."

His method with his special students like Maulana Abdulla Saheb Gangohi and my uncle, was to place the full load of work upon the students. They should research the subject and give the lecture. He used to say that the job of the Ustad was merely to say: "Right" or "wrong". "If the student speaks nonsense, he should throw the kitab into his face, irrespective of whether the book's cover comes off or the student's nose is broken."

Although this is what he said, I have never seen him do it. This is almost like the hadeeth wherein Rasulullah

Sallallahu Alayhi Wasallam commanded that he who drinks wine for the fourth time should be killed. But Rasulullah Sallallahu Alayhi Wasallam never carried out this order.

This was then the teaching method adopted by my father and my uncle. My beginning studies in Persian and Arabic was at the hands of my uncle as well as Mantiq upto Qutbi. Thereafter the other three books Sullam, Mayb-thee and Meer Zahid Umoor Aamma from Maulana Abdul Waheed Saheb. Apart from those all other Mantiq and falsafa books were taught by Maulana Abdul Lateef Saheb, previous Nazim of Mazahirul Uloom, Saharanpur.

Adab and Sarf was done by my father. Some lessons of Qudoori and Nafhatul-yaman were given by my uncle while hadeeth was only taught to me by my father and Hazrat Khalil Ahmad Saheb.

The hadeeth kitabs which were taught in the madressa by other teachers were always accompanied by long lectures. Whenever I saw these lectures being held, my mouth used to water to attend. I sought my father's permission to be allowed to listen to these lessons held by someone else, but he always refused permission most emphatically and every time he used to say:

"You are unmannered. You only respect me because of the shoes with which I beat you and you honour Hazrat by heart."

This is a reference to a specific incident to which he refered on many occasions saying: "You do not even go on-to the roof of Hazrat's house (out of respect for him) but you are prepared to climb on my head."

The story is this: My father's room was the western-most room of the library, which is now included into the library. The outside area of it was empty (as already mentioned in connection with the reading of Sharah Tahzeeb). When one wished to come along the stairs to my father's room, one had to walk over the roof of Hazrat's room. To come to his room instead of crossing over Hazrat's roof I climbed over the wall alongside his roof. Actually this was done for show because I am not even in possession of good manners upto this day. This is the reason why my father said: "You are unmannered. If you should act unmannerly to a falsafa or mantiq teacher, that knowledge will leave you and it will be a calamity for me. But if you should act unmannerly to any hadeeth teacher, this will be completely unbearable and unacceptable to me because you will then be deprived of the blessings of hadeeth."

In this he was right. I have not been able to show due respect to my Ustads and in spite of my ill-manners, my Ustads have treated me with great love, sympathy and goodwill. May Allah grant them all high ranks. Except for Hazrat Saheb all the rest of my teachers treated me as an equal as if I was their contemporary or class-mate.

Once I had a strange dream. On the day when I started 'Mayb-thee' I saw myself in a dream riding on an elephant. When I asked my father he said: "The figure and shape of an elephant resembles that of a pig. Your reading Maybthee means you are riding upon an animal resembling a pig."

Allah knows best whether this interpretation is what will be or whether it means something else.

The account of my study programme has been very long. To relate everything is quite difficult. It has already passed in

my previous writings that the early stages of my life was like the life of a prisoner. I was not allowed to go anywhere without the company of my father or uncle. My only game was to play 'bayt bazi'. Whenever my companions Mazhar, Mahfooz and myself found my father out of the way we started playing.

Once the foolishness got hold of me and we started playing 'bayt bazi' with the verses of the Quran. One would recite a verse and the other would have to recite a verse starting with the letter with which the last one ended. My two friends were not hafiz's and I was only a hafiz in name. So I do not know how they were supposed to quote verses. After three times of playing this game, it stopped abruptly. The funny part of it all was that whenever we played the game, that day was one on which for some valid reason I received a hiding. The experience made me repent for this foolishness.

The time for real hard work started when I started studying 'mantiq'. Before that I had to work hard at Arabic but during the year of 'mantiq' studies I had to study a lot of kitabs. The kitabs studied under Maulana Abdul Waheed, were studied during lessons, but whatever was done under Hazrat Nazim Saheb was done according to my father's method, viz., without translation. However, by way of preparation I had sufficient time during the day to look things over.

On the 7th Muharram 1332 Hijri after Zuhr salaah I started Mishkat Shareef. My father, who used to lead the salaah, led Zuhr salaah on that day. After Zuhr he performed ghusl and proceeded to the room upstairs which today is the guest-room. At that time it was the Farsi-khana and other than during madressa times it was our resting place. There facing the door leading to the mosque, on the spot where

the Farsi teachers sit, and where their mats are spread, he spread a musalla and performed two raka'ahs nafal salaah. Then turning towards me he made me recite 'Bismilla' and read the Khutba of Mishkat. Then, turning to the Qiblah he made duaa for about fifteen to twenty minutes. I am not aware of what things he prayed for. I know that I only had one prayer in my heart: "The study of hadeeth for me had started quite late. Ya Allah keep this knowledge with me till my death." Alhamdu lillah in spite of my weakness and iniquity Allah has accepted this duaa of mine, so that from 1332 Hijri onwards until 1390 Hijri no time passed when I was not busy with some aspect or other of hadeeth studies.

This is so, although at the time I was wondering how this will be attained because, even if I should become a teacher, ten or twelve years will pass by before I will be allowed to teach hadeeth. At that time Maulana Abdul Lateef, who had been appointed as lecturer in 1323 Hijri, had up to then not yet reached the stage of teaching Mishkat.

But of course Allah is the Causer of Causes and when He desires anything, He Himself creates the Cause. In 1332 Hijri I read Mishkat and in 1333 Hijri and 1334 Hijri I read Daura, which will be detailed later.

From 1335 Hijri Bazal Majhood was begun, which lasted till 1345 Hijri. Then started the work on Owjaz which was finished in 1375 Hijri and together with it various other works connected with hadeeth, which through Allah's Grace still remains with me.

In 1341 Hijri my period of teaching hadeeth started which lasted till 1388 Hijri, after which through bladder problems (Nuzool Ab) this blessed programme of teaching was terminated. Praise be to Allah that even today in 1390 Hijri I am still involved with writings on hadeeth. We shall continue whether my evils deeds will allow it or not.

In Shawaal 1332 Hijri my year of Daura started. I always thought that I will not have to seek employment nor did I desire becoming a teacher. Therefore I had no idea of studying all the Daura hadeeth kitabs in one single year. The teaching of Abu Dawood was my father's speciality, and even during the lifetime of Hazrat Saheb, my father used to teach it. During 1334 Hijri Hazrat Saheb went to Hejaz with Shaikhul Hind on that very famous travel, wherein a plan was hatched for an attack on India from Afghanistan's side. The story has by now become very famous. It is discussed in Maulana Madani's various writings as well as in the writings of Maulana Mohammad Mia in concise form as well as length.

While Hazrat was gone, his kitabs - Bukhary, Tirmidhy -were also taught by my father. But because I had already decided not to read all the Daura kitabs in one year, I only joined the class for Abu Dawood. When I informed my father of my intention he showed his pleasure at my decision, and gave his blessings.

A few days later I happened to visit Kandhla.There my one uncle Maulana Ridau-ul-Hasan asked me: "Why did you not take Bukhary and Tirmidhy from Maulana Yahya?"

I explained to him my intended programme. He replied: "I am under the impression that he is feeling it badly that you did not take Bukhary and Tirmidhy from him."

This struck me deeply. I was supposed to return that day after sleeping over for one night. I wrote a very serious letter to my father from Kandhla, explaining how what my uncle had said which surprised me greatly. After all whatever I had decided was done with his permission. This letter reached him the day after I returned to Saharanpur. Having read it he said: "No it is not true. I never felt badly at all. I do

not understand what caused uncle Riza to come to such a conclusion."

But I still felt that my uncle's report was true and authentic and that my father did indeed feel slighted. Therefore as opposed to my previous decision I then started attending Tirmidhy lessons together with Abu Dawood. After Tirmidhy I took Bukhary also and after Abu Dawood I took Nisai. Because Bukhary had been completed the first time, my father took the period alotted for Nisai and used it for Bukhary volume two, while Nisai came to be taught only on Fridays.

In Bukhary volume two no lesson proceeded beyond half a page per day while dealing with kitabul-tafseer. First the verse was read and then Imam Bukhary's commentary on it. Because he was a good hafiz there was no delay in the reading of the verse, and not much time was used in that. However the generally accepted version of the commentary and then Imam Bukhary's own tafseer and the reconciliation and corrollation of the two, these took quite a bit of time.

At that time I had a classmate, the late Hasan Ahmad, a resident of the Mohalla Khalapaar, Saharanpur who was a very pious person and a great fan of my father's. So much love and devotion did he have for my father that it almost knew no bounds. Before that we did not have much contact with each other. I only knew him as a very pious student, but during Daura his true colours came to the fore. He used to sit near me and copy my father's lectures word for word. In his youth I never ever saw or heard him make any unbecoming remark even in jest. The two of us had two golden rules during our Daura year, namely that not a single hadeeth with its train of narrators should be left out without being read. Secondly, never to recite any hadeeth

without wudoo. Whenever any one of us had to leave the class to perform wudoo, as we had to attend lessons for five to six hours on end, he would touch the other to inform him of the need for wudoo and quickly leave the class. The seated one of us would then quickly raise some problem for father to answer. This happened very seldom, perhaps once or twice in a month or two. At that time our health was quite good. In those days I had the habit of performing Esha with wudoo performed for Zuhr. This carried on for many years. But now and then the need did arise for wudoo in between.

My father understood from the very first time it happened when he saw one of the two friends suddenly getting up, leaving the room to return in haste rolling down his sleeves. From this he understood and was quite pleased.

Once Hasan Ahmad touched me to inform me of his need for wudoo and quickly got up. I immediately asked: "Hazrat, in Fat-hul-qadeer is written....." I said this without having thought and did not even know what Fat-hul-qadeer wrote. But on hearing my mention of Fat-hul-qadeer, my father burst out laughing. Placing a marker in the kitab, he closed it and said: "Let me tell you a story until Hasan Ahmad comes back. Why should I start a fight with you over what Fat-hul-qadeer says."

My father liked to tell stories during his lessons, while my Hazrat did not tell any. I read hadeeth from both of them. In the beginning of the year I read by my father and towards the end of the year I read by Hazrat. Anyway while discussing the Fat-hul-qadeer issue, he told us a story.

We never took more than half a minute to perform wudoo as water was always left in the lotas for wudoo. Even now too I have not acquired all the proper adaab of wudoo; how

long does it take to perform the four compulsories of wudoo? Thereafter whenever any one of us left the class for wudoo, my father immediately started telling a story.

In Hazrat's Daura special care was taken that no hadeeth should pass by which was not read before the Ustad. But we could not be so particular about wudoo even though he taught for only two hours. For this reason also I do not remember my wudoo breaking.

My father had five or six hours of teaching. I could not read Sahih Muslim and Ibn Majah by him. That was the year when for the first time Hazrat Nazim Saheb taught Ibn Majah while my father had already stated that I should not study hadeeth from any save himself and Hazrat.

At the end of Daura I started Hidaya volume 3 by my father. At that time I had developed a great liking for studying by way of preparation and by research. The reading of hadeeth kitabs was over and I had the whole day to check kitabs and look up things. Then in the evenings after maghrib I used to go to the shoemaker's mosque where my father stayed most of the time and took Hidaya lessons there. I was alone at that time, and I used to bring many critical objections and counter-arguments in connection with the rational and textual proofs from Kifaya, Inaya and Fat-hul-qadeer. After about two days my father said: "If you wish to study the way students do, then do so, but if you want to study the way a teacher studies, then you yourself go and look up answers for the problems you raise."

Alhamdu lillah! I never raised objections against my Ustad and neither did I ever have the thought in me that any Ustad could not answer any query of mine.

On 10 Zil Qadh my father passed away. In the previous year

I had the intention of reading Tirmidhy and Bukhary by Hazrat and for this reason I did not commence it with my father. The general observation is that during a person's lifetime his presence is less appreciated and the appreciation increases after death. Now the desire rose in me not to read these books a second time, while in his lifetime I felt like reading it a second time after Hazrat's return. But what actually happened was that after father's death, the idea in fact became fixed in my mind to read it a second time with Hazrat. When Hazrat was released from Nanital jail, he restarted Tirmidhy Shareef which since my father's death had been suspended. In fact Hazrat ordered me and my sincere friend Hasan Ahmad Marhoom to read it by him once more. How could we refuse. Not one of us even had the guts to utter such a thing. At about that time I saw a dream wherein Shaikhul-Hind told me that I should read Bukhary by him once more. But at that time Shaikhul-Hind had already left on exile to Malta. For a long time I thought about the interpretation of this dream. I asked Hazrat about it. He said: "It means you should read Bukhary by me once more." That time I could not understand the interpretation but later it dawned upon me that who else could have been the Shaikhul-Hind of hadeeth except Hazrat?

Anyway we started Bukhary with Hazrat. My friend Hasan Ahmad was then doing some funoon kitabs and under his Bukhary he kept some other kitab during a lesson. I objected to this most vehemently that this was insulting to the hadeeth as well as to the Ustad. He should not do that. But he too had such love and affection for my father and now after his death like me the feeling not to read hadeeth from anyone else had increased. On the other hand I tried to come forward with such strong objections and criticism of opinions, so that Hazrat can see my extreme deep knowledge and say that there is no further need for me to read Bukhary twice.

That time passed in such a manner without me being able to sleep for more than two or two and a half hours daily. I had by then become a teacher, about which more will be said later. Two lessons had been transferred to me from two of my previous Ustads, namely, Ilmus Seegha from Maulana Zafar Ahmad Saheb and Usool-as-Shashi from my uncle. Both were kitabs which I myself had not read. In preparing Usool-as-Shashi many hours were spent and up to two or three o'clock at night I had to study Bukhary and Tirmidhy. Furthermore, I had to read up Fat-hul-qadeer, Ainy, Qastalani, Sindhy with great diligence. And when any problem arose I used to make a note of it, without noting down the answer given. In the morning sitting in Hazrat's class I uttered these problems and criticism. May Allah pardon me. But Alhamdulillah!

اللهم لااحصى ثناء عليك

"O Allah unable am I to properly give thanks to You."

Never did the thought ever come into my mind that Hazrat did not know the answers to my questions. When shaytaan used to throw some shadow of doubts in mind, I said to myself: "You shameless one. You are checking kitabs throughout the night making research so that you can come and attack through objections by day. Are you not ashamed of yourself?"

I spent about two months in this manner. Maulana Ashiq Ilahi also made some mention of this in Tazkira-e-Khalil though concisely. It was the practice for Hasan Ahmad and myself to walk behind Hazrat from Darul Talaba to the old madressa. Once Hazrat was coming as usual from Darul Talaba with us behind him. As we nearly reached the madressa at the tamarind tree where today the Aramsheer is situated, Hazrat stood still turned to us and said:

"Throughout my life I had intended to write some commentary on Abu Dawood and on a few occasions I actually commenced, without finishing anything. During Hazrat Gangohi's lifetime, he had demanded that I should write and whatever problems presented itself, I could ask him. When Hazrat passed away I became less enthusiastic but then the thought came to me that Maulana Yahya is alive and any question I needed answering, I could ask him. But on his death the intention of writing left me completely. Now I am of the opinion that if you two are going to help me, I will be able to write it."

(Whatever he had said was true. Among his handwritten notes I had seen a manuscript - 'Hallul-Uqood fee Abi Dawood'. I will have to check in the madressa's library as I have some doubt regarding the name. After my return from Aligarh (inshallah) I will search for it and if I do not find it, I will correct the name. Should anyone wish to see it, he may check in the library).

I answered: "By all means! This is the answer to my prayer."

He inquired: "What is the meaning of that?"

Then I told him how I had made duaa at the opening of Mishkat Shareef and said: "At that time there was no clear indication of how that was to come about. Now I understand. If you are going to start this work, it will take about eight to ten years and by that time with your blessings, I too will have reached up to the stage of teaching hadeeth."

On hearing this, his face lit up with pleasure. Hazrat was a very handsome man. Hazrat Thanwy used to say his face was like a rose. Hence, whenever he showed pleasure or displeasure it was easily discerned from his open facial expression.

The very next day Hazrat called me and gave me a list of books to be fetched from the library. On 2nd Rabee-ul-owal the books were taken from the library. The work on Bazal Majhood was commenced in the treasury room of the Darul Talaba on the 3rd or 4th Rabee-ul-owal 1335 hijri. Thereafter I tried to get Hazrat not to allow me to continue attending classes for studies. My classmates had already frowned upon my misplaced questions and through my questioning they had some ease in that daily only one or one and a half pages were done. It was already Jamadul Thani and only a few paras of Bukhary had been read.

One day Hazrat said: "I have promised to go to Bhalpur in Rajab and a lot of the kitab still remained to be done. It should be finished in my absence by Molvy Thabit Ali or Maulana Abdul Lateef Saheb." As he said this, the earth seemed to be knocked out from under my feet. If I was not very keen to read by Hazrat, how can I then read by anyone else?

It was Hasan Ahmad's and my habit to sit on the right side of Hazrat in class where there was a shelf on which Hazrat's and my kitabs were placed. My kitab for Muatta was kept in my room. This picture will always remain vividly in my mind. Hazrat used to come in from the stairs on the southern end; and enter through the first door of Darul Hadeeth. As he entered the students immediately rose up in respect, removed the benches and made a way for him to his sitting place.

The day after the above statement by him, when he entered the classroom and noticed that I was not in my usual place, he stood dead still, quite confused, without setting his foot forward towards his seat. This was the first day since the first of Muharram that I was not in that spot. I saw this from the spot where I was seated among the students, and stood

up. Seeing me, he proceeded forward. The moment he sat down I started reciting Bukhary like a Ramadani Hafiz. Now there was no question or query. At times thereafter I recited three quarters of a para and sometimes half a para. I did the reciting in both lessons without allowing anyone else to do so. In Jamadul Thani the whole of Bukhary was finished. Once I even reminded him that what was being done was because he had to go on travel to Bhawalpur. But he neither said 'yes' or 'no.'

The Third Period.

The third period had now begun. In Shawwal I told Hazrat that very little time was left for Bazal Majhood. Initially Bazal was worked on only during the third and the fourth hour of the morning session. I suggested to him that he should let Tirmidhi be taken over by Maulana Abdul Lateef and that he should instead of teaching Abu Dawood in the morning, do so at night.

By that time I had completed Bukhary by Hazrat. It was now my intention to study the other kitabs one by one from him annually. Hazrat accepted this suggestion of mine with pleasure because it would mean more time to be spent on writing Bazal which was his main objective and secondly because he was pleased that it would mean my studying Abu Dawood from him, by which he was doing me a great favour.

Thus from Shawwal 1335 Hijri onwards I did Abu Dawood by him. In Shawwal 1336 Hijri I asked him: "Will you be teaching Muslim Shareef this year?"

He replied: "Very well."

That year I did Muslim and Nisai by him. I did not have the

opportunity of reading Ibn Majah by both these holy personalities. However while in Medina in 1345 Hijri I started Ibn Majah by him after work on Bazal had been completed, and did a few lessons by him, but then Ramadan came along. Thereafter Hazrat's health deteriorated and it could not be completed. I did Tahawy Shareef by my father first together with Mishkat. My father and Maulana Sayed Anwar Shah Kashmiri had tremendous respect for Tahawy and attached much importance to it. While in Gangoh my father even started an Urdu translation of it. He even advertised it for sale. A large part of it was also written by my uncle, by way of completing it. Unfortunately it could not be completed. It was written without the sanads but with the translation and explanation of the hadeeth texts. Imam Tahawy's viewpoint was given in detail.

Once Hazrat Maulana Anwar Shah told me: "Let both volumes of Tahawy be included in the curriculum. I have not been able to get the Darul Uloom to agree to my request as I have not that amount of influence. You possess more power of persuasion in Mazahirul Uloom than I have here.

What Hazrat Shah Saheb said is true. Hence, in answer to Shah Saheb's suggestion, I had a special hour fixed for Tahawy, but in spite of trying hard we were not able to include both volumes in the curriculum. Many times when drawing up the time tables I had tried to let myself teach Tahawy in place of Abu Dawood or Bukhary, but without success. I could not convince the authorities. They considered these kitabs of greater importance than Tahawy, and in view of my research writings, I was not prepared to teach an extra class.

May Allah grant that in future, one of those with special taste for hadeeth will find the opportunity to teach both volumes of Tahawy completely.

During my Mishkat year I did the first volume as well as a part of the second volume of Tahawy by my father. Then I did some part of Muatta Imam Muhammad from Hazrat. For quite a few years Hazrat had the habit of first teaching Tirmidhy, then Bukhary, then Muatta Imam Muhammad and Tahawy. Thus I did about one and a half volumes of Tahawy by my father and for the sake of blessings read some part of it by Hazrat.

Whatever was said up to now was concerning my period as a student. In it I quickly wrote a few incidents concerning that period.

My Teaching Period.

Now listen to my teaching stage. At the beginning of Muharram 1335 Hijri I was appointed as a teacher. When my appointment was announced and that certain books were being given to me to teach, my good friend Maulana Idrees Kandhlawi, author of Ta'leequs Sabeeh, who presently the head lecturer in Madressa Ashrafiya, Lahore and is an experienced teacher of many hadeeth kitabs, came to me and gave me some very sincere and sympathetic advice, which helped me throughout: "Brother, listen to me carefully. The way in which you studied, will not be of use in your teaching. Students will soon start complaining and become unruly and then become expelled. I have some advice which will be in accordance with the method of teaching in madressa and will find favour with the students and through which students will learn to love you. Do not pay any attention to whether students have looked up their lessons before hand or not, whether they have learnt their work or not. If you are going to react to or punish students for not having gone over their lessons in the way that was done against you, students will surely raise their voices in complaint against you. They will then

not state that it was because of their not having rehearsed their lessons or that they were found not knowing their previous lessons. They will try to prove that you were incompetent and unsuited. And they will complain about your inability to teach and explain properly. Hence, listen to my sincere advice. Tell them whatever comes into your mind and continue. Do not worry about whether whatever you say is in accordance with their ability to grasp or beyond their understanding. Do not ever ask them: 'What did I say yesterday?' or 'Who has gone to learn and who has not?"

This advice proved to be beneficial to me right up to the end. His advice threw a cover over my ignorance. My first lesson started in Muharram. I had two lessons, one Usoolus Shashi which was previously taught by my uncle and the other, Ilmus Seegha, previously taught by Maulana Zafar Ahmad presently Shaikhul Islam of Pakistan and previously a teacher at Mazahirul Uloom. I had in my student days not studied or read any of the two books. About Ilmus Seegha I was not duly worried but Usoolus Shashi had a big class and was a very important class.

I asked my uncle how far he had taught and he said: "One page after the beginning of 'Babul fil Amr' "

Because I knew that students like to deceive, I looked through the page prior to what had to be read and one after where they stopped. I read it in my own way, quickly scanning through the contents, but because the announcement was made on Wednesday and I was only to commence on Saturday, I had ample time in between. There in the couple of days in between I looked up books on Usool (principles of jurisprudence), commentaries on Usoolus Shashi, side notes, Noorul Anwaar, Manaar and its commentary Kashful Asraar, Husami and all its commentaries, Towdeeh

Talweeh etc. In two days I looked up everything about 'Babul fil Amr'.

When I entered the class I asked like a complete stranger: "How far have we progressed?"

All of them answered with one voice: "Fasl-fil-Amr."

I knew from before that they were going to put one over on me. Then for one whole hour I discussed 'Fasl-fil-Amr'. I do not know what I must have told them. All I remember is that the first day I just discussed 'Fasl-fil-Amr'. Thereafter I spent a whole week on one page, which uncle normally finished in one or two days. May Allah reward Maulana Idress well. It was the fruit of his experience.

One week later the Usoolus Shashi class presented me with a very strongly worded application, written and oral, asking to read Usoolus Shashi by me from the beginning. I said to them that the organising of classes and lessons is the responsibility and prerogative of the madressa and not mine. Should Mohtamim Saheb give the order, I will be only too happy. Because of the fact that the kitab was transferred to me from an elder teacher, they did not have the courage to put such an application to Mohtamim Saheb. However some people did tell him and he refused.

However, there was this major benefit; some senior teachers and students as well as administrators had already objected to my being appointed as a teacher because of the fact that I hardly had a beard and was handsome.

But because the recommendation came from elders, it was not the custom in those days to openly oppose or criticise

such decisions. For this reason Mohtamim was forced to consider the matter as he did. The Usoolus Shashi application made Mohtamim Saheb feel at ease and vindicated. May Allah reward those students well!

My initial appointment at the recommendation of Hazrat was for a monthly salary of fifteen rupees. Hazrat Raipuri said: "He has a lot of debts and he is getting married soon. Therefore his salary should be at least twenty five rupees per month."

He actually insisted on this but my Hazrat said: "That will be against the system prevalent in this madressa."

All this was mere consideration for me, because Maulana Manzoor Ahmad Saheb had been appointed as a teacher five years before me and at that time after all the raises and increases he only received twelve rupees which because of my appointment was raised to fifteen. Maulana Manzoor's appoinment took place in Shawaal 1330 Hijri without any salary as an assistant teacher and in Shawaal 1332 Hijri he became a secondary level teacher. He passed away in 1388 Hijri and is buried in Haji Shah graveyard. May Allah grant noor in his resting place.

Maulana Manzoor started teaching Meezaan Munsha-ab and reached up to the teaching of Qudoori. The two things mentioned above were causes for displeasure to be shown by those who were critics and those filled with jealousy. I am sure Maulana Manzoor himself must have naturally felt slighted but he never showed it. On the contrary he came to me saying: "I have not yet taught Usoolus Shashi but have already taught Qudoori many times. You did not study Usoolus Shashi and you did study Qudoori. For you, thus, to teach Qudoori will be easy. Why don't we swop?"

I told the late Maulana: "What you say is completely true. It will be quite easy. And it is true that I did not read Usoolus Shashi. But for me to go to Mohtamim Saheb and ask him to make this change, that is very difficult for me; because right from the beginning he will consider me an unworthy creature. Why don't you go to Mohtamim Saheb and ask him to make this change. I will have no objection."

He never had the courage to do so because during the time of Hazrat, it was considered exceedingly inappropriate and a sign of arrogance for any teacher to ask or demand to be allowed to teach a certain kitab. It meant that the person was trying to show himself as a great man.

No doubt there was always teachers with hopes and desires of teaching specific kitabs and if it should happen that a person had a desire to teach a specific kitab, the ethical approach was to persuade someone else to suggest your name when lessons were worked out.

That was the reason why Maulana Manzoor did not have the courage to speak to Mohtamim Saheb, which would mean the story reaching the ears of Hazrat himself.

Muharram 35 to Shabaan 35: Ilmus Seegha. Miata Aamil. Sharah Miata. Nahu Meer, Nafhatul Yaman. Munyatul Musallee. Usoolus Shashi. Qaula Aqoolu. Teen Sabaq Mustaqi.

Shawwal 35 to Shabaan 36: Mirqaat, Qudoori, Sharah Tahzeeb. Kafiya. Noorul Edaah. Shashi, Sharah Jaami, (fehl) and (Ism). Ajabul Aja-ib (Nafhatul Yaman).

Shawwal 36 to Shabaan 37: Maqaumaat, Sab'a Muallaqah. Qutbi Meer. Kanz, Qudoori. Shashi.

Books Taught by Me.

Shawwal 37 to Shabaan 38: Hidayah volume 1 and 2, Hamasa, were taught after Esha. Because of my involvement with the research and writing of Bazal Majhood, some books were taught outside madressa. hours. One lesson was given until the time of Hazrat's Ishraq time and often I had to teach one lesson after Asr. During Shabaan 1338 Hijri I went to Hejaz and returned in Muharram 39 Hijri. The lessons for that period I do not remember. I do however remember teaching Hidaya three times and I cannot remember how many times I taught Qutby. From Shawaal 36 Hijri to Shabaan 44 Hijri I do not think any year passed when I did not have Qutby Tasdeeqaat and Meer Qutby. The senior teachers tried to steer clear of teaching Mantiq, thus Qutby Tasdeeqaut, Meer Qutby and Sharah Tahzeeb most

of the time was my responsibility. The teachers of those days did not teach with the same expertise and research as those of these days. Except in some cases the kitab hardly reached the required amount as stipulated in the curriculum.

I taught Noorul Anwaar three times and in every year after finishing it off, I taught Husami in its place. I generally completed about three quarters of the discussions on 'Fehl' and 'Ism'. The Daura classes were only for three hours - two for Tirmidhy and Bukhary and the other for Abu Dawood, then Muslim, then Nisai.

Among the Daura lessons there was also Baidawi followed by Madarik followed by Kash-shaaf. One more lesson was for Hidaya 3 and 4, followed by Durr Makhtar. One more hour was for Towdeeh Talweeh followed by Musallamul Thuboot and another third kitab. The first kitab finished by the Daura class was Towdeeh in which place Muslim was taught. Then Hidaya finished followed by Baidawi.

Nowadays Masha-Allah six hours of teaching is set aside for Daura and yet teachers have to teach by night and on Fridays. And yet it is only with great difficulty that these books are completed. Nowadays the research scholars teach Hidaya and Jalalain also by night. May Allah increase their scholastic abilities.

During my student days and the early stages of my teaching career up to 1342 Hijri it was considered a sign of a teacher's incompetence to teach at night. In fact I may say that during Hazrat's time it was looked upon as a fault. It was considered that the teachers had no control over theirteaching.

Shawaal 1340 Hijri to Shabaan 1341: In Rajab 41 Hijri three paras of Bukhary previosly taught by Nazim Saheb was transferred to me.

Shawaal 41 to Shabaan 42; 1342-43; 1343-1344: Mishkat. All other kitabs taught during this period apart from Mishkat were taught after hours.

Shawaal 44 to Safar 46 Hijri: In Shawaal 44 Hijri I left for Hejaz and in 1345 Hijri while resident in Medina I taught Abu Dawood to Moroccan students in the madressa Uloom Shar-iyah and also taught Maqaumaat to Haji Abdul Hameed in Arabic. Some books were also prepared as will be explained later.

Safar 46 to Shabaan 88 Hijri: I arrived back from Hejaz on 18 Safar 1346 Hijri after a long journey. On the 18th Safar I started Abu Dawood from page 80 which had up to then been taught by Nazim Saheb. I also started Nisai with it. Then Muatta of Imam Muhammad, Bukhary's four paras from Juz 13. Thereafter Abu Dawood was taught by my personally up to 1375 Hijri.

Regarding Bukhary Shareef, the madressa authorities had decided that the Sadr Mudaris, Maulana Abdur Rahman should teach Sahih Tirmidhy while I should teach Bukhary. This was because Hazrat Nazim Saheb had been overloaded with administrative duties, but Nazim felt very desponded about this decision. And why not? After all I had already made an arrangement with the authorities that Tir-

midhy should permanently be taught by Sadr Mudarris (head lecturer) while Hazrat Nazim Saheb should start Bukhary which I will only continue after him after Eidul Adha.

In 1373 Hijri Nazim Saheb went to Rangoon (Burma) and in that year together with Abu Dawood I also taught both volumes of Bukhary. In 1374 Hijri it was the same due to the continuous ill-health of Nazim Saheb.

After Hazrat Nazim Saheb's death Abu Dawood was transferred to Maulana Asadullah Saheb and both volumes of Bukhary were refered to me which continued until 1388 Hijri.

From 1346 Hijri onwards, because I had quite a bit of free time, hence if ever any of the Daura teachers went on a journey or fell ill, then in their absence their books (Tirmidhy, Muslim etc.) were transferred to me temporarily. I taught Shamaa-il continuously for quite a number of years. This is a long story.

Initially some close friends used to come for permission for the 'Musalsalaat Hadeeth' from time to time. But from 1353 Hijri onwards on the completion of my lessons, a special class for it was held on the following Friday. This system was in operation until 1388. In 1389 I went to settle in Medina and Bukhary Shareef was refered to Mualana Yunus and thus the 'Musalsalaat' also went to him. On 23 Rajab 1390 Hijri a very big gathering took place for the Musalsalaat during which roughly one thousand and five hundred people including numerous respected ulema took part.

In this chart the aim was not to put down all the kitabs taught by me. I only make mention of a few important ones. For example Qutby and Meer was taught by me almost every year two or three times over. Mantiq was such a subject from which many tried to steer clear. I was the minor teacher. The Sharah Tahzeeb jamaat also used to reach up to Qutby by me. After Noorul Anwaar I taught Husamy for three years. I could not state the exact years. The chart of those years is in my possession but I cannot now lay hands on it. Perhaps if I find it later I may add it.

During Shawaal 1336 Hijri an important event took place. As already stated it was considered quite inappropriate for any teacher during Hazrat's time to ask for a certain kitab to be granted to him to teach. Hazrat Mohtamim Saheb used to sit down with the drawn-up chart of teachers and subject in the presence of Hazrat. He would then call out the name of a kitab and one of the senior teachers would suggest the name of a teacher to teach it. If there was no objection or criticism from another elder teacher, then on Hazrats approval that person's name would be written down. It was possible someone would object saying: "It seems to me that kitab is a bit too high for him." or "But he has not yet taught a lower kitab", or a question may be asked: "Have you no objections to teaching this book?" Then with the approval and seconding or disapproval of other teachers Hazrat's verdict would be final.

No teacher would himself ask for any kitab. However if a certain teacher had taught a certain kitab many times over, there was no objection to asking. If however any teacher wanted a certain kitab, it was the practice that another teacher would suggest his name. I had some desire to teach Adab (literature) as my father had taught me Adab with great effort.

During Shawaal 1336 Hijri I told Mohtamim Saheb: "If it is not in appropriate then I would like you to put forth my name for teaching 'Maqaumaat'."

He told me very sympathetically and decently: "You have only been teaching for one year. Already you are asking? You will inshallah come to teach 'Maqaumaat' and you will come to teach Hadeeth. Just do not be hasty. At this stage it is most definitely not advisable."

It was my intention that should Mohtamim Saheb be only half inclined towards my suggestion, then I would ask another teacher like my uncle or Maulana Zafar Ahmad to put forth my name for 'Maqaumaat' because most of the criticism and objections came from Mohtamim Saheb and from Maulana Thabit Ali.

At that time all Adab books were taught in the first hour of the morning session, during which Jalalain, Mukhtasar and Sharah Jami were being taught. During that year Maulana Zafar Ahmad had through my uncle's proposal been given 'Jalalain', much to his delight and my uncle was according to his own desire given 'Mukhtasar'. When it came to Adab 'Mutanabbi' was granted to Maulana Thaabit Ali who was one of only three teachers teaching Adab at the time. Maulana Thaabit Ali, Maulana Zafar Ahmad and my uncle.

Then the name of 'Sab'a Mu'alluqa' was mentioned. Adab kitabs were taught for half an hour only while other kitabs were granted one or two hours. At that point all the Adab teachers had already been allotted a book to teach. All of them were unwilling to change or accept another in that same hour as they were all for the first time teaching the allotted kitabs. Thereupon Mohtamim Saheb asked that Maulana Thaabit Ali should together with 'Mutanabbi' also take 'Sab'a Mu'allaqah' teaching each one half an hour, but

Maulana strongly objected and declined. He had a habit of talking very fast: "Teaching for half an hour in the first lesson is difficult. This is difficult."

He repeated this three or four times and said: "After all one must drink tea also." (He used to make his tea himself and made it very tasty).

For two or three minutes there was silence. Then Maulana Abdul Lateef Saheb put forth my name. The propasal was keenly seconded and supported by Maulana Zafar Ahmad and my uncle, saying: "He will do a good job of it." It was expected that if anyone should object it would be Maulana Thaabit Ali but because of Mutanabbi he was quiet. Then Hazrat said: "Okay, write down his name."

I will always remember that moment with pleasure: Mohtamim Saheb sitting bent over the chart with pen in hand, murmering by himself: "And I still refused him 'Maqaumaat'." All heard him but did not understand, except me.

Then came 'Maqaumaat'. I myself started talking: "I am prepared to teach both kitabs half an hour each and if Hazrat Mohtamim Saheb should announce it then the lessons will commence half an hour earlier so that three quaters of an hour will be spent on each. I do not have to first drink tea as I do not drink tea." Without ado 'Maqaumaat' was also assigned to me.

There was no real objection against my teaching Maqaumaat because the class studying it were undergraduates from tne Mishkat class. But those studying 'Sab'a Mu'allaqaut' were from those who had already read Daura and included those who in the previous year were my classmates. For this reason this group made a big noise against me. It was done in such a manner that it never

reached Hazrat. However many complaints reached Mohtamim Saheb.

At that time every teacher was allowed to take two copies of the book he was teaching from the library, one for keeping at home for preparation purposes and one for teaching. Because of various copies from various printers with various side-notes, he was also allowed to take out more.

I did not take any copy of 'Sab'a Mu'allaqa from the library and also took no commentaries on it on my own name. Some were taken out in the name of Maulana Zafar Ahmad and some in my uncle's name. Furthermore there were some copies of various prints of the book in my bookshop.

Those who were against me through jealousy and envy, some of them were teachers, actually helped the students, so much so that they taught students, who had already read and studied the book, and sent them into my class to trouble me. But Alhamdu lillah I can never thank Allah enough for His Grace. Those very students who had entered my class with the aim of troubling and upsetting me, actually went to Mohtamim Saheb and applied to be allowed to join my class. Those applications kept coming in.

A certain person who had also harboured ill-feelings against my father came to complain to Mohtamim Saheb that the 'Mu'allaqa' class were crying and complaining as they had practically been destroyed. He then asked that Hazrat Maulana Zul-fiqar Ali's Urdu commentary on Sab'a Mu'allaqah should be given to them from the madressa so that they will at least be able to understand something and learn something. Mohtamim Saheb replied: "It is prohibited to make use of an Urdu commentary in an Adab class."

But still this person insisted: "The poor students are crying."

Mohtamim Saheb then replied: "You say that, but on the contrary applications are reaching me daily of students wanting to join the class!! Yet you say that the students are crying?"

Because of this man's insistance, Mohtamim Saheb sent me a note: "The Mu'allaqa students are asking for Al-Taaleeqaut. What is your opinion?"

I wrote back: "I have no objection. You can give it to them with the greatest of pleasure. But I still consider an Urdu commentary to be harmful to students."

Even at this stage Maulana Idrees's advice came in very handy and from that day onwards I used to have a good look at Al-Taaleeqaut before going into class. And out of foolishness I even said sometimes: "Those of you who are in possession of a copy of Al-Taaleeqaut may indeed have a look at it. Maulana has given this meaning, but in my opinion this (which I say) seems more suitable."

As a result of this, the students became even more enthusiastic and more applications arrived for joining the class. Finally the manager of the library informed Mohtamim that not a single copy of Sab'a Mu'allaqa was left. Mohtamim asked him how many copies I had on my name and the reply was: "Not one. Neither the text of the book, nor any commentary."

Mohtamim Saheb then asked the student who brought the application: "Is he teaching from his own kitab?"

The student replied: "No Sir, he does not use any kitab because he reads the poetic stanzas by heart. And he gives the translation also by heart."

That was the time ofmy youth and the days of ignorance. All the lines and verses of poetry from Muallaqah are dealing with themes of love and I had learnt them by heart especially the Qasida by Imra-ul-Qays.

Mohtamim Saheb then sent an application to Hazrat seeking permission for buying more copies as all the copies in the library had been handed out. I am of the opinion that when this application from Mohtamim Saheb reached him, Hazrat was quite pleased. Hazrat wrote back: "Purchase ten more copies."

The next morning as I was going from my bookshop towards the Darul-Talaba to teach, I met Mohtamim Saheb, as he was coming from the madressa. I can still see it in my minds eye that when I reached him, greeting him, as he had the tasbeeh in his hand. He struck the tasbeeh against my shoulder and said: "Your Sab'a Muallaqa has made my eyes become downcast. I even refused that you be allowed to teach Maqaumaat. Please forgive me. I am very sorry."

May Allah reward him well. His house was in the Mohalla Qazi. His habit was to come to the madressa, sometimes along the western canal, sometimes along the market leading through the centre of town and sometimes along the eastern canal. And from the madressa he also took one of these paths according to when he had to go and visit en route to collect financial donations for the madressa. He would go to the donors and say to them in his own soft-spoken manner. "Bhai, your contribution did not come in yet." The donor would then become ashamed and either hand it in on the spot or bring it later.

He was the principal of the madressa, May Allah raise his rank. He was also the Mufti of the madressa as we had no independant Mufti. He was the special solicitor of funds in the city. The real collector in the city was someone else. But when this man came to report that he had been to a certain man without success, Mohtamim Saheb himself went to the door of that person to ask for it. Then also in the event of court cases, pertaining to madressa property, he had to represent the madressa as there was no seperate Nazim over the Owqaf. May Allah reward him well.

Even now when I think about that moment, tears come to my eyes over this great man's humility. I replied: "But Hazrat what is there to forgive in this matter? Whatever you said in view of the fact that I am a junior teacher, is completely true and correct. That was the suitable thing to do. As for Muallaqa I know the kitab by heart since my student days, especially the Qasida by Imra-ul-Qays."

It was the truth that I did not know Maqaumaat as well as I knew Muallaqa. After this episode, suddenly my fame as a teacher of Adab spread, and the story told by Maulana Mia in the Sawanikh Yusufi page 91 is the fruit of this.

Ali Mia mentioned it quite concisely. Once Maulana Badrul Hasan who was a Sub-Judge in Lucknow came to Saharanpur en route to Kandhla. He stayed in the house of the late Khwaja Mazahir Hasan and spent some of his time with Hazrat and with me for taziat. Secretly he made investigations about me and my ability. May Allah reward him. And when he heard everyone praising my proficiency in Adab, he was pleased. Then in a very sympathetic manner he told me: "I have heard people praise your proficiency in Adab. You will be able to pass the Moulvy Fazil exam with flying colours. Fill in the form to enter for this exam. Do so quickly. You are sure to pass. Then I will take you with me to

Lucknow and in a few months teach you English so that you will be able to pass the B.A. examination. Thereafter you will be appointed the dean of the faculty of Religions Studies at Aligarh, for which only a written recommendation from me will suffice. You will receive a monthly salary of three hundred rupees."

I declined the offer. He was considered one of the most respected elders of the faculty and all respected him. Hence when I declined, I did so with due respect, saying I have no intention of leaving Saharanpur. This he did not like. He said: "You foolish one!"

He said a few more things but I remained silent. The next day he went to Kandhla and persuaded my father's uncle and my late wife's uncle, (Maulana Shamsul Hasan who were of the most feared members of the family before whom the rest of the elders feared for his anger) to speak to me and bring me to my senses.

The late Maulana Shamsul Hasan had a lot of love for me because of his contact with Hazrat with whom he was connected through 'bay'at'. He had a habit that when he wished to say something, he started it by saying: "Ay kahe, to ek bat ke doo." ("I want to tell you something.")

With this he intended saying something important. He came to me at about Asar time while I was drinking tea. He said to me: "I have come to speak to you."

I immediately understood. He was my father's real uncle and the uncle of my late wife. I gave him tea to drink and said: "There is not time to speak now. The time for Maghrib salaah is near at hand. I will come to you immediatly after Maghrib."

As soon as Maghrib was over I took him on top of the ladies' room upstairs. It was winter time. There he kept on explaining to me until Esha azaan and at times in my younger days anger used to become noted from my facial expressions. The sum total of his speech was that I was now a married man and soon birth would be given to an addition in the family.

My eldest daughter (wife of Maulana Yusuf Saheb) was to be concieved at any time. My sister's wedding had to be organised and arranged. Then also there was a debt of 8000 rupees hanging over my neck. What can one do with a salary of 15 rupees per month?

My answer to all this was: "You have always heard and read somewhere or other, and you too cannot deny it, that whatever Allah had predestined for one will surely come to him. And whatever was not written for him, will never reach him. If I can remain safe from my iniquities in this environment wherein I am now, it will be a great favour from Allah. For me to remain safe from sin and evil influence in the environment of Aligarh will be almost impossible."

He retorted: "The dunya is a place of striving and effort. It is necessary to strive to attain. One cannot just rely on fate and destiny."

I replied: "That is true. About that I have no doubt, but there are two such efforts (sabib) as far a I am concerned: Firstly, the employment in the madressa which is limited and secondly, the bookshop from which the income from the sale of books is not limited."

As the azaan for Esha was heard, he said: 'Aye to keh-du?" (Shall I say something?)

I said: "Yes, sure, do say."

He said: "If whatever you said, comes from the heart, then your mouth should be kissed. But I feel you said whatever you said merely with your tongue."

I asked: "Please make dua that Allah fill my heart with it too?"

He left. My refusal to accept the offer was frowned upon by some of my relatives (whose names I do not like to mention). When a few months later I visited Kandhla, the elders showed no resentment. But the younger ones, my compatriots actually taunted me, jeered and scoffed at me and even abused me. There is one such person, whose anger was of such a type that when some of our people used to sit together, he would rise up from there in anger saying: "I do not want to sit down with such crude and low people who prefer the eating of roti from Sadaqa and Zakaah above salary to be earned with honour."

He used to become very angry. But Allah has always dealt with me in a manner that whereas initially I used to become very angry very quickly, later that could change to love and devotion, and extremely deep love.

This same person in the end remained ill for a long time. May Allah pardon him. Time and again telegrams used to come to me wherein he asked me to come there. But it was difficult for me to get to him everytime. Occasionally I went. He often used to come here, staying for a couple of days, always insisting that I place my hand over his breast from which apparently he found calmness.

A few years after this Aligarh story another incident happened from Allah's side. For a very long time from one

generation to the other some land and property had been owned jointly by our family in Kandhla. Then one day a letter came to the family in Kandhla asking all the heirs and owners of the family property to present themselves at the Magistrate's office in Budhana. I did not want to go and even suggested to sign a power of attorney for someone else to represent me. But then it became known that the whole family had stressed the fact that all should be present in person. It is possible that because of the absence of one, the cases of the others could be adversely affected. Hence I just had to go. The Receiver of Revenue at Budhana was the grandson of Haji Ahmad Hasan Gangohi who is famous for his 'Munaajat'. He did not know me in person but because of the common link with Gangoh he knew my father and knew my name. Furthermore he had some contact with the family leaders from Kandhla. They often used to invite him and honour him because those people were always involved with some court case or other.

Yet in spite of that connections their cases sometimes took many days to be handled off. I did not know anyone in Budhana. No one knew how long we would have to stay in Budhana but at least they used to come and go regularly. They had differences of opinion as to where they would spend the nights. Everyone was putting forth the name of his own close friends.

We left Kandhla very early in the morning with quite a bit of nicely-prepared food, reaching Budhana at 10 o'clock, going straight to the office, and leaving all the food etc, on the carts. We were a crowd of about thirty to thirty-five, the elders infront and me walking at the back. From faroff the assistant of the Receiver of Revenue saw me, rose up from his chair, and came to me. He insisted that I sit on his chair. I strongly refused when all my elder relatives had to stand. Some of them were my elders. How could I sit and let them stand? However the 'peshkar' would hear nothing of it and forced me to sit down.

All my relatives were astounded. How is this? We have fed him all his life and now look at this honour above us? Anyway I had to sit down. He took some papers, placed them before the Receiver (collecter Saheb) and said: "Huzoor, first of all, his work should be done."

The Collector asked: "Who is this Saheb?"

Thereupon he mentioned my father's name and said that this is his son, a teacher at Mazahirul Uloom."

The collector answered: "Very well, very well. I aslo know him."

I was quite surprised from where they knew me. May Allah give them both great reward. If they are alive, May Allah grant them all progress and if they have passed away, may Allah grant them high ranks. Ameen

The collector Saheb took the papers and for about an hour or three quaters of an hour he looked and studied them, while I remaind seated and the rest stood around. Some even sat down on the floor. After having spent that time looking the papers through, he signed them and gave them back to Peshkar Saheb. All my relatives were astonished and so was I.

As we returned from there Peshkar Saheb accompanied me and as he reached the door of the office he took twenty rupees from his pocket and handed it to me. I refused to accept, and I said to him: "It is enough that you have done us this great favour that our work was done and over so quickly. We were worried as to where we were going to spend the night."

All my relatives endorsed my feelings: "There is no need for that gift. You have already done us a great favour."

The Peshkar kept on forcing me to take the money inspite of my refusal and he finally put it in my pocket then he said: "About two or three years I took this money from you. You lent me twenty rupees. You did not recognise me. I am so-and-so."

Only when he introduced himself, did I recognise him, that he had been an employee in the library in Saharanpur and then I remembered that he had borrowed some money from me.

I told him: "Peshkar Saheb, I have already refused to take it. I have made it 'Maaf'. It is yours."

The Peshkar greeted us and we returned. That same relative who had expressed such extreme anger over the Aligarh appointment issue, and had for two or three years remained like that, said to me: "Today you have really shown me something. Even if I know about a debt, I still do not give it back. And I will sit on his head till he pays back even if it be a debt not given back after years, he should pay it back as if he is doing me a favour.

At that moment some foolishness got hold of me and sarcastically I said: "Bhai, you are big people. You are nobility. I am only a faqeer, poor and humiliated, eating roti from Zakaah money. What can we do in comparison with you people?"

A few of those who knew to what I was refering, understood. The poor man became quite embarrassed. As for me, many times after that I felt extreme anguish and shame, asking myself time and again why I allowed myself such foolishness.

Now look where we have reached and digressed! We were busy with my teaching of Sab'a Muallaqa and now I have reached the magistrate's office at Budhana. The stories of Aap Beti are quite strange, showing the great bounties of Allah. Anyway the 'Muallaqa' incident ended with such success for me that I can never thank Allah enough. The fact still remains that it proved quite displeasing to some people, especially those who tried to change matters around. Their efforts ended with the opposite result from what was aimed for. A system of opposition started, the details of which is another long story, but the important part of this story took place the following year 1337 Hijri.

I once told Hazrat: "Hazrat, my desire is to teach fiqah in your presence and under your supervision. If I could teach Hidayah under your training and supervision, then it will give me all the chance to ask you and consult with you."

Hazrat said "Allright."

This happened just before the lessons and kitabs were being handed out to teachers. The moment Hazrat and the teachers sat down, Hazrat asked me: "Did you say Hidayah Owalain or Akhirain?"

I replied: "Owalain" (the first two volumes).

Then he said to Mohtamim Saheb: "First of all write down Hidaya Owalain to be taught by him. Now we can go on."

All the teachers' eyes opened wide in suprise, and even those who were my supporters in the previous year's Mu'allaqa story, became doubtful and surprised. They too were worried that this man had only taught Kanz for one year and at that time it was the general custom that every kitab should be taught by one teacher for at least three

years. And on top of that I had not yet taught 'Sharah Waqaya'. But who had the courage to speak after Hazrat had spoken..,

Hidaya was assigned to me. Now those who had instigated people against me the previous year over 'Muallaqa' were now bent on once more exhibiting their anger. The moment the time table became known, a front was formed against me. Hazrat, on the assumption that students and teachers will still take time before they take to their books, went on a journey to Sewhara and other places. And here in Saharanpur a special assault was made upon Mohtamim Saheb to change the decision about Hidaya.

Maulana Thaabit Ali had long arguments with him and even became angry with him. Maulana Abdul Lateef also tried to have it changed saying that there is unrest among the students. Hence a change should be made. Mohtamim Saheb answered: "You are all aware how, the moment Hazrat sat down he had with great emphasis had his name written down for Hidaya. How can I change it? You should write a note. You are the Sadr Mudarris and in answer to your order, I will change it. I am not the supervisor in chief of all departments."

However Maulana Abdul Lateef Saheb did not have the courage to abrogate Hazrat's orders with a written order. In that Hidaya class there was Maulana Abdul Shakoor Kanpuri who later became a teacher in Mazahir and after partition he settled in Rawalpindi as a teacher. He passed away on Friday 25th September 1970 (1390) after a long illness in Rawalpindi.

The students drew up a petiton asking for a change of teacher. All the students signed it except Maulana Abdul Shakoor. He said: "You people know that Hazrat is present-

ly on travel and without him nothing can be done. What nonsense ·s this that even before lessons have started you say that you will not read? Why don't you listen to him teaching for a couple of days? Then you will have the right to say that we do not understand him. But what excuse have you got now for not wanting to study under him?"

The students accepted this and classes started. The same ones who instigated the students in 'Muallaqa' were again busy and here again Maulana Idrees Saheb's advice came in handy. For two or three days I continued to speak to them, giving the explanation of technical terms, the various ranks of authenticity the authors of fiqah books and just kept on talking whatever came into my head. Then I started Bismillah and in five days I taught one page o 'Kitabut Tahaarat'. At that time some students had become lukewarm while some students, bent upon trouble, again tried to get the application submitted for my removal from Hidaya. The majority were against it saying: "We know what the result will be. The class will be held under the bell and then we know what will happen."**

Therefore the majority did not agree to sign, because if their complaint was not valid, then the least that would happen was that students could have their food 'closed' or they could be expelled. Thus nothing came of the application.

These were two cases of where I met with opposition. Through Allah's grace no other incidents happened in these 54 years of teaching from the side of the students. Many times efforts were made to have kitabs transferred to me from other teachers. In 1341 Hijri an important incident took place which involved Hazrat. Hazrat used to teach Tir-

**Under the bell is a special term. (Refer to story No. 10 on page 40).

midy for two hours daily from Shawaal onwards and generally by Safar he was finished, and then in those same two hours he taught Bukhary which generally finished within the first few days of Rajab. This was his practice for a long time. He was very much against the practice of giving long speeches in the beginning of the year and then towards the end of the year the rest of the kitab was being recited in the manner in which Hafiz Saheb's recitation in Ramadan without any lecture or explanation.

Maulana Abdul Lateef Saheb was assigned the task of starting Bukhary and Tirmidhy, and just like in the case of other teachers long lectures were given. But at the end of Jamadul-Akhir not even one volume of Bukhary had been completed. Hazrat was quite displeased with this. He said to Mohtamim Saheb that he should divide Bukhary paras among the teachers and in this respect he also mentioned my name: "Give him something also."

It so happened that having said that, Hazrat had to go on travel towards Bulandsher and other places. This put a tremendous burden upon me, because by then I had not even taught Mishkat.

I implored Mohtamim Saheb: "Please do not give it to me. This will be very inappropriate and untimely. Rather give it to Maulana Thaabit Ali and Maulana Abdur Rahman Saheb."

Mohtamim Saheb agreed with me, and each of these Ulema received five paras, with eight remaining with Maulana Abdul Lateef.

The third day thereafter Hazrat returned from his travels. I was busy answering letters. He asked Mohtamim Saheb: "Did you divide the paras?"

Mohtamim Saheb replied: "Yes Hazrat, it has been divided. Zakarriya has declined to accept."

Hearing this Hazrat was quite displeased with me. He said: "Alright, so you declined. Did you want me to beg you?"

It was his habit that when he became angry, his face reddened. For a short while he kept quiet, and then he took his shoes and left in the direction of his house. I quickly rose and took his shoes from him, walking behind him up to his door where I remained standing still. Then in a very angry tone he asked: "What is the matter? Have you anything to say?"

I said: "Hazrat is angry."

He asked: "Why should I not be angry when you do not obey me?"

I replied: "Hazrat toba, toba!! I thought that it will be a slur on the name of the madressa if a young immature man should teach Bukhary when I had not yet taught Mishkat. I was afraid as to what the other teachers will say."

He said: "I know the young man of immature age. What do the others know. If any accusation is to be made, it should be levelled against me. It will not be against you."

I said: "I have no objection against following your instructions."

He said: "Obey me. Otherwise again I will be displeased."

I went directly to Mohtamim Saheb and said to him: "You have made me get a scolding. It would have been better if you had told Hazrat that it would not have been suitable

and appropriate to give Bukhary to him. That's why I did not give it to him."

Mohtamim Saheb replied: "He would have scolded me."

Then he had me agree to teach from para 13 to 15. In that class there was a Qari Saeed Marhoom who later became the chief Mufti of Mazahirul U'loom. It was possible that some form of dissatisfaction would have been expressed like in the case of Mu'allaqa and Hidaya, but Qari Saeed spread the word of my declining and Hazrat's subsequent anger. Thus if anyone had any objections, then after this incident no one dared to object.

By that time the accursed word 'strike' had not yet become known in our madressas. The students did not even know what it meant and everyone was aware of the dignity and welfare of the madressa and its contributions to Muslim society.

There is one principal fact which our elders considered of paramount importance viz., that the rights of others which are due by you, should be duly delivered and if there are any of your rights due upon others, they should not be demanded. My father was a great protagonist of this, and acted accordingly. He never used to consider what others are doing. He always used to worry about: "What should I do. What is my duty?"

The same principal will be found many times in the Malfoozaat of my late uncle Maulana Ilyas as well as in the lectures of Maulana Yusuf. It is in fact derived from hadeeth:

لَيسَ الْوَاصِلُ بِالْمكَافِى وَلٰكِنَّ الْوَاصِلُ الَّذِىْ اِذَا قَطَعَتْ رَحِمَهُ وَصَلَ

"The builder of good relations is not he who acts reciprocally, (acting in friendly manner to them who befriends him) but is in fact that one who befriends them who cuts themselves off from him." (Mishkat, Bukhary)

In those days this used to be my golden rule and that of practically every teacher, employee and official of the madressa. The madressa was not our property and whatever we received from or through it was firstly looked upon as a favour from Allah's side and secondly as a favour from the madressa, not a right. We have no right due upon the madressa. And we did not feel ashamed of any task that had to be done for the madressa, no matter how small and insignificant, like sweeping the classroom.

I cannot remember if in those days it was ever necessary to call an employee to bring the clay-stones for use during 'istinja' in the toilets or to bring the wood for lighting the fire which heated the water. I told the gate-keeper to inform me in my class when the wagon bringing the clay-bricks arrived. Then I would send a message to Maulana Abdur Rahman with a student to inform him that I was going downstairs. He too would then come downstairs and seeing us go down both classes would come running along to reach the wagon before us. We then would hardly be able to carry even one block of clay as the students would grab that from our hands as we off-loaded the clay. Within a few minutes the wagon would be empty. Some students would carry one block while others, eager to show their strength would carry two at a time. There were many other tasks like these. But nowadays, if any employee or official of the madressa is being asked to pick up a hand fan, he will first consider and ponder as to whether this is his work or not, is he getting paid for it or not?

I have already stated that apart from the Mu'allaqa and

Hidaya episodes, no opposition and enmity were experienced in connection with teaching. But as far as administrative affairs were concerned, many efforts of opposition took place. But what I cannot understand is that as much as I tried to run away from these things, the more these came to me. And even after having thought deeply over the matter I could not understand why throughout my life I was saddled with this problem.

It was about 1338 Hijri or 1339 Hijri when Hazrat went on a journey to Bhawalpur. Maulana Abdul Lateef Saheb accompanied him plus another teacher from the madressa who was a great friend of mine. He used to eat and drink with me. He always drank tea with me. On the road to Bhawalpur he said to Nazim Saheb with great apparent sincerity:

"This Moulvy Zakarriya who treats Hazrat with such flattery, has a special aim in mind. His intention is to take up Hazrat's place after Hazrat is no more. And all that he does, is done with the aim of removing you from your position."

May Allah reward Nazim Saheb well and grant him great honour. Without any artificial sincerity he replied:

"If indeed that is Moulvy Zakarriya's intention, then he is certainly suited for my post. I will try to make it easy for him to reach his objective."

Nazim Saheb said this with such force that the poor informer discarded his attack. Thereafter Nazim Saheb quoted his information to Hazrat and from his own side strongly recommended the same saying that in his opinion Moulvy Zakarriya was indeed a suitable candidate and that Hazrat should appoint him as assistant Mohtamim, wherein he will be prepared to give me any assistance required.

Hazrat replied: "He is a fool. I know him well. Even if one should appoint him, he will not accept."

In this Hazrat was right. I have always been very fearful of such positions. During 1344 Hijri I had no intention yet of performing Haj. I had recently been married and was the father of two children and one child had died soon after birth. I was hoping for a fourth while my debts still remained over my head. In teaching circles I was counted among the senior teachers. Hadeeth classes had already begun.

In writing down some instructions to be followed during his absence Hazrat had in Shabaan 1344 Hijri appointed me as Sadr Mudarris and Maulana Abdul Lateef as Nazim of the madressa. The document was kept secret. Mohtamim Saheb was the writer but it was not a secret to me as it was kept in the mail-bag which was left in my possession. When I read that I had been made the Chief lecturer, my head started turning as I felt that the responsibilities of the Sadr Mudarris were very hard. He is responsible for all the teaching activities and also he is supervisor of the madressa. Furthermore, whenever there was any academic conference or any function of any educational institution, the Sadr Mudarris was called upon to attend.

Thus when Hazrat went to the toilet and I walked behind him with the istinja lota in my hand. I waited till he had finished and then said to him: "Hazrat what is going to happen to Bazal?"

Hazrat replied in anguish: "I do not know what is going to happen. Without your help I will not be able to do anything. And there is no way now you can go with me. My family will accompany me. It will be a long journey."

I replied: "Hazrat, at the moment I feel that I also should go to Hejaz."

I can still remember how Hazrat's face lit up with pleasure. After returning from Istinja, he performed wudoo and went down to his room and asked me: "What about your expenses?"

I replied: "Hazrat, do not worry about that. In 1338 Hijri when I went I borrowed some money. At that time it was very difficult to borrow money but today it is easier. I will again borrow."

Hazrat said: "There is also some money from your salary with the madressa."

When I became a teacher in the madressa in 1335 Hijri my salary was a sum of 15 rupees. Hazrat Raipuri had insisted that it should be at least 25 rupees as fifteen was too little. He also told me: "When Allah so grants, you may leave the taking of a salary." Because of Hazrat's order, I did not feel like taking any salary at all. So for me not to accept seemed bad manners in view of Hazrat having accepted. Therefore some months I felt more inclined towards Hazrat and accepted and in some months my fathers influence was greater and I did not. Because of not taking sometimes, my money remained with the madressa. Then also when other teachers received a raise, my salary also rose by about five rupees.

Anyway from Muharram 35 Hijri to Shabaan Hijri a sum of 947 rupees had been in the care of the Madressa, which was more than enough for haj. At that time haj expenditure amounted to R5 600 at the most. Hazrat intended that I should take what was needed and leave the rest for my family.

I said: "Hazrat do not worry, arrangements will be made for my expenses. It will not be permissible to take that money."

I have always been a bit forward in the presence of the elders. Hazrat asked: "Why?"

I replied: "In those months when I did not take salary, I taught with the neyat of doing so without salary. Now I am not entitled to take it."

Hazrat asked: "Did you put any application to the madressa when you were hired? The madressa was the hirer. What right did you have of cancelling the contract of hire from your own side unilaterally until such time that we accepted your application?"

I replied: "But Hazrat this has nothing to do with a hiring contract. If a person of his own self does a job for the sake of Allah, what right has he afterwards of receiving remuneration?"

At that time Hazrat Nazim Saheb was also seated there. He said to Hazrat: "Leave him, I will explain the matter to him."

Hazrat became happy and I also, because in Hazrat's presence I spoke with fear, while with Nazim Saheb an open and lively debate took place and in the end he told Hazrat: "He does not want to budge from his view."

Hazrat Thanwy was also one of the trustees and supervisors of the madressa. I told him and Maulana Zafar Ahmad Thanwy the Mufti of Thanabayan with whom I was most informal: "If any application concerning my salary from the madressa should come to Hazrat Thanwy, please let it be rejected."

I do not know what he told Hazrat Thanwy. A letter of application was sent to Hazrat Thanwy for one and a half years leave of absence. Mohtamim Saheb also wrote: "He

has some salary left with us. Kindly give permission for it to be paid to him."

Hazrat Thanwy aprpoved the leave of absence and with regard to the salary, he wrote: "If the salary had not been received by him, then why is the permission of the trustees required? If there is any other doubts concerning the salary, then please explain it so that we may ponder over it."

Another trustee was Maulana Ashiq Ilahi and I also told him: "You are also a trustee. That salary is not permissible for me. Disapprove it."

However, after Hazrat had approved it, Maulana Thanwy could still disapprove, but what right had any of Hazrat's attendants to do so? I had done all the contemptable things as I always do. First of all Maulana Ashiq Ilahi debated the issue with me and when, like in the case of Nazim Saheb he could not convince me, he wrote on my application: "Leave of absence for one and a half years is approved. And just as in the case of his leave of absence his application regarding salary should also be accepted, that is, that his salary should also be granted by the madressa."

When Hazrat saw Maulana Meeruty's note, he knew that I had also had a debate with him. Thereafter Hazrat told me with great sympathy: "Bazal is not my own work. It belongs to the madressa. If I should take you with me in service of the madressa, and apart from the expenses of coming and going and living there, I let your expenses come from the madressa, then what do you have to say?"

I replied: "Then I will say: That is permissible. I have no hesitation."

Hazrat said: "The salary of your's which is in the madressa will be less than what the madressa will now give you."

I replied: "That is true."

Hazrat said: "This is what you should understand."

In the end I took the salary. But the influence of Hazrat Raipuri was such that as soon as I reached Medina, I wrote a letter to Mohtamim Saheb, in which I made no mention of that salary, but wrote: "I have always had the intention of giving a big sum to the Madressa in lieu of those rights which the madressa has upon me. But you know that for me to amass an amount is well-nigh impossible. Therefore I make a promise of one thousand rupees which should be collected thus: Five rupees per month from my manager Moulvy Naseeruddeen Saheb for as long as I am gone and directly from me after my return. If I should die before the amount has been fully paid, then it is my wasiyat that whatever is outstanding should be recovered from my estate."

Madina Tayyiba,
5th Jamadul Oola 1345 H.

Through Allah's grace when this sum was fully paid, then in terms of the Raipuri spirit the idea came to me to return to the madressa every bit of what I had received as salary from the madressa prior to that. Allah's grace helped that too was paid. Praise be to Allah.

اللهم لك الحمد كله ولك الشكر كله لااحصى ثناء عليك انت كما اثنيت على نفسك

"O Allah all Praise is due to You. All thanks to you. I cannot praise You properly You are as You Yourself praise Yourself."

During Zil Qada 1345 Hijri when I intended returning after work on Bazal was done Maulana Sayed Ahmad Saheb founder of Madressa Shar-iyah tried to persuade me into remaining there permanently. He repeatedly begged Hazrat to give permission for my acceptance as the chief lecturer at Madressa Shar-iyah. But Hazrat replied: "Your madressa is still in its beginning stage. While Mazahirul Uloom is on the ascent. For this reason there is more need for him to return there. In my absence his presence there is of the utmost importance. In his non-return to the madressa, the madressa will suffer a loss."

Maulana Sayed Ahmad Saheb said on quite a few occasions: "I will write to Maulana Ilyas and send him the money necessary for his (Maulana Zakarriya's) wife and children's transport to come here. He will see that they get it."

Hazrat never accepted the offer. And when the time came for my return, Hazrat by way of making arrangements for his absence from Mazahir, dictated a long letter to Maulana Sayed Ahmad Saheb, writing about things concerning the madressa. In it there were two things refering to me: Firstly he wrote: "The ability which Zakarriya has in hadeeth is very well known to me and I thus appoint him as Shaikhul-Hadeeth."

The reason for this was that Maulana Abdur Rahman, had become Sadr Mudarris the previous year and there was thus no reason to remove him from his position. This post of Shaikhul-Hadeeth was started with me. Before this time in all madressas the Sadr Mudarris and Shaikhul-Hadeeth were one post. On quite a few occasions Hazrat used to say in light-hearted vein: "This new post has been created to suit your literary and writing ambitions." Later Darul Uloom Deoband also had to separate the two posts by

force of circumstances. When this suggestion of Hazrat came before the supervising trustees for approval none objected except Maulana Thanwy who felt that in the presence of other seniour teachers like Maulana Thaabit Ali and Maulana Abdul Lateef, this promotion seemed inappropriate. He felt that it should be thought over carefully so that it does not lead to dissatisfaction.
Maulana Ashiq Ilahi mentioned this objection in a letter to Hazrat. Hazrat wrote back: "If the madressa authorities from the point of view of the madressa and on behalf of the madressa have any objections, then I give him this title from myself."

Through the barakat of Hazrat this title had become so famous that he was more famous by this title than in name. During the time of the British rule over India telegrams used to come from all over India, Karachi, Lucknow, Calcutta, etc., adressed only to Shaikhul-Hadeeth, Saharanpur and the telegrams reached safely.

The second thing he wrote that he appointed me as assistant Nazim of the madressa. This position filled me with fear as much as I was filled with it the previous year over the Sadr Mudarris issue. I also feared that getting involved in administrative affairs and quarrels would lead to me having to say farewell to teaching. The Nazim Saheb has to have a lot of patience ana tolerance and I will have to experience that.

The letter was written by Maulana Sayed Ahmad Saheb. I practically begged Hazrat not to push me into such a calamity. But to it Maulana Sayed Saheb replied: "This is Hazrat's decision. You should be pleased." I begged him and I still remember that I even touched his feet and cried. He then went to Hazrat and said: "I did not mention your letter's contents to Zakarriya. I do not know from where he

came to know of it. He is very much upset over it and sad. He says his academic activities will be adversely affected greatly."

Hazrat replied: "I am convinced that it will not do his academic activities any harm. He does not have the power to control the present trustees. They will not be able to let him do such work in which his activities will be harmed.

Being unable to make any headway through Maulana Sayed Saheb, I grabbed the feet of Maulana Abdul Qadir whom Hazrat had also made a supervising trustee of the madressa together with Maulana Ashiq Ilahi and Shaikh Rashid Ahmad Saheb before his travel abroad. I told Maulana Raipuri that Hazrat will surely show him the document. "For Allah's sake do not approve it!"

Hazrat Raipuri said: "How can that be that Hazrat writes anything and I disapprove of it and reject it?"

When the document was completed, Hazrat showed it to Maulana Raipuri as a trustee, saying: "If there are any objections, do tell me. Do not remain silent over it just because I wrote it."

I can still remember that I was earnestly making dua: "Ya Allah save me from this calamity."

When Hazrat Raipuri had read it, and Hazrat asked him whether he had any doubts, he first of all, according to his personal habit, made 'tobah': "Tobah, tobah, how can there be any misgivings about what Hazrat had written."

Hazrat was already only too aware of Hazrat Raipuri's humility and he asked a few times: "Are there no objections?"

He replied: "For me to find fault with your suggestions would be ill-mannered and insulting. Tobah! tobah! It seems that regarding Moulvy Zakarriya you have written two things: Firstly you have increased his rank and given credit for his hadeeth knowledge as if there is no such scholar of hadeeth in the madressa. And secondly you have made him the assistant Nazim."

Hazrat immediataely took the paper from his hand, scratched out the word 'assistant' and wrote 'Musheer Nazim' (consultant).

(Musheer Nazim has been a feature of madressa administration prior to this too. A couple of years earlier Maulana Thanwy had excused himself from being a 'Sarparast' and resigned from it. From that time he and the father of Maulana Abdul Lateef, Maulana Jamiat Ali Saheb were appointed as 'Musheer' (consultant Nazims).

About two or three years after our return it was the suggestion of Maulana Ashiq Ilahi, Sheikh Rasheed Ahmad and Maulana Sir Raheem Bakksh that because of certain factors the duties of Nazim should be divided into two sections, one dealing with educational matters and the other dealing with finances. Finances were assigned to Maulana Abdul Lateef Saheb and educational matters to me. At that time too I most vehemently declined the position, but these three elders still passed the resolution in spite of my refusal.

I wrote a strong letter to Sheikh Rasheed Ahmad Saheb wherein I explained to him that the relationship between myself and Hazrat Nazim Saheb were so close that should one say we were two hearts in one body, it will not be out of place. Nazim Saheb had so much consideration for me that it almost seemed he reared me and brought me up. Further

he was also my Ustad. "If this resolution is passed and accepted this fine relationship will never continue to be maintained. Either you rescind this resolution, otherwise you may have to one day struggle even to remember that a person called Zakarriya was ever involved in Mazahirul Uloom."

May Allah reward Sheikh Saheb well. He was a thinking person with prudence and foresight and in the affairs of the madressa, he always put his own feelings second. During this time as trustee, many incidents took place which emphasised how he always put the interest of the madressa first. Here is such an instance: The famous conference of the Jamiatul Ulema was to be held in Saharanpur during Jamad 1 21-23 1364 Hijri (1945 CE). It was to last for three days and I suggested to Nazim Saheb that during the course of the conference the madressa should be closed. Nazim Saheb became very angry and said: "How can that be? Today for the sake of Jamiatul Ulema you declare a holiday. So tomorrow if its the Muslim League you again have to do so. Then the Ahraar, Congress.... This will become a daily thing."

He gave a very good speech with good arguments. After listening to all he had to say I just said: "While the conference of the Jamiatul Ulema is on, there will be holiday in the madressa."

Nazim Saheb became very angry. He told Maulana Abdur Rahman, (one of the foremost Khalifas of Hazrat Thanwy), of my decision and Maulana opposed it even more strongly. "There will not be holiday."

Sheikh Saheb happened to arrive at that time. Nazim put his complaint against me to Sheikh Saheb and said: "This is a daily thing."

Sheikh was a very intelligent person and had the interest of the madressa at heart at all times. He said: "There should definitely be a holiday and you need not get permission from us (trustees). We will most surely oppose any application for closing the madressa. And especially after Hazrat Thanwy's refusal, you will not find anyone to approve the application. And to have a holiday during those days is most necessary. The worse that could happen is that we will ask you why you closed the madressa without our permission. You may say that right at the last moment Shaikhul-Hadeeth had decided to close the madressa and there was not time to consult the Sarparasts. In future case will be taken that this does not happen again. Pardon."

This conversation between Nazim Saheb and Sheikh Saheb did not take place in my presence. But afterwards first Sheikh Saheb and thereafter Nazim Saheb related the same story to me. Nazim Saheb told me with great surprise: "This is strange. Sheikh-ji is the president of the Delhi branch of the Muslim League. He is a very good friend of Mr. Jinnah and yet he supports your decision for holiday while the Jamiat has a conference!"

I replied: "Hazrat the matter is clear. In Deoband there is holiday for a whole week. The conference is not the congress' or the leagues'. It is a conference of the Jamiatul Ulema. For Mazahirul Uloom to continue teaching in those days is very difficult."

Apart from that there were many other cases where Sheikh Saheb placed the interests of the madressa before anything else.

When this letter of mine, regarding the two divisions in the administration, reached Sheikh Saheb, he was very angry. He wrote back to me: "Your letter of instructions arrived

and I trueely came under the impression that you are the Sarparast and supervisor of the madressa as well as the director thereof. Whoever you need to do some work, you just order and command. Your order has been carried out. I have written to Maulana Ashiq Ilahi and Sir Raheem Bakhsh that because of some circumstances this revolution cannot now be put into operation. It should be placed on the agenda for discussion and consideration at our next meeting."

In spite of all these things I do not see how some fools can still say that I tried to usurp the directorship (Nizamat) and administration of the madressa. There is however no doubt that when it came to special favours for sons of prominent lecturers of the madressa, I was instrumental in opposing some of their applications. And in this I was heavily encouraged by Maulana Abdur Rahman and Qari Saeed . In fact they actually forced me to act. Once one of those with very special connections to the madressa applied that a certain room be given to him alone. Because of this special connection, Maulana Abdur Rahman wrote a note on the application recommending its acceptance.

But soon after signing it he rushed to me saying: "This person has applied for a room for himself alone. I have written approval of it. This is a most harmful thing for the applicant and also detrimental to the madressa."

I asked: "But then, why did you recommend it if you considered it inappropriate."

He answered: "I felt myself forced to do so. But the final approval lies with you. For this reason I have quickly come to you."

When the application reached Nazim Saheb, together with

the recommendation of the Sadr Mudarris, he wrote: "If Shaikhul-Hadeeth approves this, there will be no objections."

I disapproved the application because of which the applicant was very angry with me. These kinds of incidents took place almost daily and because of them the chosen ones were always angry with me.

There were the close relatives of Nazim Saheb, the close ones of Hazrat Maulana Abdur Rahman Saheb and also my own Hazrat's relatives. I used my official veto powers against them all and as such their dissatisfaction and anger against me is quite logical.

During 1357 Hijri the son of Buzmi Saheb, editor of 'Medina' was a student in the madressa. He had some of those with high connections who disliked me, wrote complaints against me and sent them to the newspaper. The editor Saheb did not know the true situation. But seeing so many letters with complaints against one man, he wrote a strong article against me which was published on 10 Rabee-ul-Thani 1357 Hijri (9th June 1938). When Hazrat Madani read the article he wrote an angry letter to the editor saying: "You have written an article against him. I have known him since the time when he was merely a boy twelve years of age. And my knowledge of him has increased ever since. Accusations have been made against him. Those accusations are completely untrue."

Hazrat Madani here refered to the year 1337 Hijri when at the age of twelve years I stayed in Gangoh for two months on end. That was my first meeting with him. Perhaps the complete story will be told later. Maulana Habibar Rahman, the Ra-eesul Ahraar told me:"I was sitting in a hotel in Lahore drinking tea when I read the article. Even while sit-

ting there I wrote a card to the editor saying: "I am acquainted with Shaikhul Hadeeth Saheb since the last of his student days. I can say with the acquaintance of those days, that whatever information was given to you, was wrong."

I also know of the letters by Maulana Mufti Kifayatullah, president of the Jamiatul Ulema, Hazrat Shah Yaseen Naginawy. I heard that many others have written but the editor did not consider it necessary to reply to any of the letters. He did however write to Maulana Madani saying that a whole flood of letters of complaints had reached him and whenever Hazrat so desired he was prepared to come and show them to him. Hazrat Madani replied: "There is no need to bring those letters to me. On a certain day I will be free, then I myself will come to Saharanpur."

Hazrat also sent me a card saying that on such-and-such a date he will be coming to Saharanpur to investigate those complaints. I also informed the Sarparasts (supervising trustees). Hazrat Meeruty was not at all happy with the idea because he felt that the date for the investigations should have been fixed after consultation with the Saparasts. However Sheikh Rasheed Ahmad Saheb (May Allah reward him) wrote that Maulana Madani should most definitely come and that he himself would arrive in Saharanpur on that day. I do not know how Ra-eesul-Ahraar came to know of the issue. He also arrived in Saharanpur one day before the time.

The gentlemen all arrived here on 17th July, 1938 (18 Jamadul Oola 1357) and from after breakfast, without resting in the afternoon, called each of the complainants until twelve o'clock at night. Everyone's statement was written down until the time of Maghrib. There was one complaint which all of them had against me and that was that I

was paralysing the administration and that I had actually usurped the administration. One major part of the functions of the Nazim Saheb has become out of action. But when they were asked to mention specific cases and details, they were unable to do so.

The editor said: "They are overawed by Hazrat's presence."

Hazrat replied: "Then what is the alternative way of investigations?"

A few other complaints were also made against some other officials and teachers about which they were questioned. I was not asked to say anything, but Hazrat Nazim Saheb was asked about me.

Hazrat Madani asked Nazim Saheb in a loud voice, audible even to those who were far. "These students of yours say that Mouvly Zakarriya has made you practically paralysed in carrying out your duties, and that your limbs have been put out of action."

Hazrat Nazim Saheb replied: "This is completely untrue and without any basis. Sheikhul-Hadeeth is in fact my right hand. Through his advice and guidance my task is considerably eased. If he is not there, then it will be very difficult for me. If I should consent to accept the position of Nazim, I will most gladly hand it to him."

Thereupon Hazrat Madani said: "Mudda-ee sust, khawah chust." And wrote the findings of the commission of inquiry:

"We have today investigated the complaints published by 'Medina' of 9th June 1938 against madressa Mazahirul Uloom. We have great pleasure in announcing that we have found those complaints completely baseless. The administrative officials of the madressa are doing their work

with sincere intentions and honesty in the highest degree. We hope that these officials will always exert their efforts towards correcting and improving the work of the madressa. We also hope that when anything requires corrective measures, they will exert themselves towards that end with diligence and sympathy."

Signed: Hussain Ahmad Madani, Abu Saeed Bazni, Editor 'Medina' Habibur Rahman Ludhianwy, Muhammad Majeed Hasan Proprietor of 'Medina', Rasheed Ahmad (Sarparast).

The writing of this document is by the Editor himself. The last words were also added solely becuase of his insistance. Hazrat did not approve of some of the words. The editor was quite angry that despite the flood of letters of complaint against me, they could not find any truth in one of them. I on the other hand was very glad that there was mention of the uprisings against Hazrat Maulana Khalil Ahmad Saheb in 1320. Against him too was labled the accusation of autocratically usurping the madressa administration. From 1308 until 1320 there were disturbances against the madressa from inside and outside the madressa which appears from the statements of those days. Hazrat was not in the madressa in 1308. He only arrived here in 1314 but the disturbances and unrest commenced in 1308. From 1320 onwards the great spiritual and material progress made by the madressa is no secret to all the world. Who can understand the wisdom of Allah's workings?

الٓمٓ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْا اَنْ يَّقُوْلُوْا اٰمَنَّا وَهُمْ لَايُفْتَنُوْنَ ، وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ

"Do the people think that they will be left to say 'we believe' and not be tested. And We have surely tested those before you and they will surely know those who are truthful and they will surely know those who are liars."

Even in Darul Uloom Deoband too there were uprisings from 1304 to 1318 to which Hazrat Madani refers in his autobiography 'Naqsh Hayaat' page 123. Tazkira-e-Khalil also refers to it shortly on page 173. At that time in order to terminate the arguments over succession, Hazrat Gangohi had to go to Deoband. A letter written in Hazrat's own hand at that time is printed in Tazkira-e-Khalil volume 2. In it Hazrat says:

"From Rasheed Ahmad,
Respected brothers, Moulvy Mahmood Hasan and Moulvy Khalil Ahmad,
Assalamu Alaykum.

Your letters have arrived from which I have come to know of the situation there. And today a letter has arrived from Moulvy Khalil Ahmad telling of the troubled state among the teachers. For this reason it has become necessary for this letter to be written. My beloved friends, why are you so troubled and worried? It is your duty to remain followers of:

وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ

'And whosoever puts his trust in Allah, sufficient is Allah for him."

If Allah should close the madressa, then remain seated in your homes and if it continues to function, remain busy therein. Those who will force you to teach, the towns people will not approve thereof, another door will be opened up. Why are you troubled? Just do your work. No one is even capable of being your equals. Why do you write that you are without hands and legs - powerless? No one can dispute your ability in that for which you are there.

The only dispute is this: Whether the Shura has all power or

not, what loss is that to you? Just do your work. Hajee Saheb is doing whatever he does for expedience. So let him remain busy with his planning. Let, come what may, whether it be in accordance with our likes or not, or whether the Shura gives Hajee Saheb all powers of administration or not. If they are satisfied therewith, what burden is it upon you.

Thus, I say, it is completely inadvisable for you people to be troubled and worried. Do not say anything about anything. If anyone asks you, then say to them: 'Ask me about any chapter of my class-work which is our work.' As far as administration goes, we know nothing and do not enter into it. Do not even fear those with evil intentions keep this couplet of Hazrat Shaikhul-Mashaikh before you:

قصد ظالم بسوئے کشتن ما — دل مظلوم ما بسوئے خدا

او دریں فکر تا بما چہ کند — ما دریں فکر تا خدا چہ کند

Brothers, it has already been predestined that whatever will happen regarding the affairs of the madressa will surely happen, whether anyone seeks to dispel or bring it about. So why are you going in circles, troubled?

وما تشاؤن إلا أن يشاء الله

Who are we? We are completely without choice, even though outwardly we may seem to be free agents. Whatever will happen to us will be Allah's grace. And whatever will come to pass in this world will be for the best and in our interest; even if it should mean the destruction of the madressa or its continued existence and even if it brings honour to you and us or whether it brings humiliation and retirement. Look upon all these happenings as the tricks of a magician and spend your time in teaching.

Leave discussions about 'this' and 'that' to Zaid and Amr.

بخیال خویش خبطے دارد ہرکس

No one aiming towards evil can do anything and no one aiming towards righteousness can do a thing. Everything is being done by Allah.

وَمَاتَشَاؤنَ اِلَّا اَنْ يَّشَاء الله

"And ye will not except as Allah wills...."

وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

"And He is the Most Merciful of all Merciful ones..."

من از بیگانگاں ہرگز نہ نالم   کہ بامن آنچہ کرد آں آشنا کرد

The story is finished. I am very keen to know the situation over there. I am a mere man and in need of the duas of my friends, searching for good. There is no harm for you. Remain calm. The madressa will not go anywhere. Leave everybody to be proud about their own ideas.

Give my best salaam to all. Forgive and pass this message onto others. I thank those friends in charge of management. Pass on this message of thanks to them. And give to whomsoever you wish. This time and these noises of the evil intenders will prove to be the benefit of the situation. And this unrest will finally prove to be in the interest of the madressa. The ending will be good, correct and permanent."

Rasheed Ahmad.

When this unrest in Mazahirul Uloom was over Hazrat Nazim Saheb and Maulana Abdur Rahman Saheb and some

senior teachers felt that those people who had brought these false accusations, and had upto then been anonymous, had now become properly identified and should now be expelled. For three days they persisted with the idea of expelling them. I opposed them strongly. Nazim Saheb and Maulana Abdur Rahman disregarding my view saying: "Because the matter concerned his personal self, therefore his opinion is of no consequence."

One of the guilty ones was someone with whose elders Nazim Saheb had very strong connections. Another was someone because of whom Maulana Abdur Rahman had to face great hardship.

Hence I said: "Hazrat I am not appealing on my own behalf, I am appealing to you on your people's behalf and in your interest. You will have ordeals to face."

And so it happened. The very next day after expulsion that person about whom I just wrote came to Nazim Saheb. But without any hesitation, Nazim Saheb told him: "Go and speak to Shaikhul-Hadeeth in this matter."

The person came to me and immediately I saw him, I understood. I became quite angry with Nazim Saheb (May Allah forgive me).But this was an almost daily occurance that Nazim Saheb pushed me in front when trouble and arguments took place. This was what he meant when in front of Hazrat Madani he said: "If he is not there, then it will be very difficult for me." That was true. Many cases like this took place when some elders had made a decision. I would warn against some problems that could arise and when indeed those problems did present themselves, they placed it in my lap, refering it to me. If I find the time I will write about a few of those incidents eg., the League's Jalsa in Saharanpur, the League's Jalsa in Patna etc., with which

the present elders of the madressa are well acquainted. The younger ones will not know about these matters.

I don't know if I have already spoken about it or not, but Maulana Abdul Lateef had a well-known saying about me, which he uttered many times: "Take no notice of his words now. Anything happens and he would have said it six months ago."

My Hazrat Raipuri also had a similar saying about me.

Anyway when the expelled person came before me, he admitted that he was guilty. He did not deny that. Was there any chance of reviewing the expulsion order?

I told him: "The order to expel was taken jointly and unanimously. Neither will my individual opinion or Nazim Sahebs opinion be enough to overturn the decision. Put an application before Nazim Saheb and a joint consultation will take place to see if there can be a review."

The application finally came before the Shura. I said that from the beginning I was against expulsion. I still felt the same and suggested that if it should be written that through the recommendation of so-and-so the expulsion is set aside. But then another problem arose. There is the possibility that for every expulsion there will be an even more noteworthy recommendation to review, rescind and withdraw. Therefore another way out had to be found. However the other members were not in favour of setting aside the expulsion order. Therefore for the second time the decision was: "After due consideration we could find no reason for cancelling the expulsion because there was much harm done to the image of the madressa."

Thereafter all these difficulties and ordeals to which I had pointed previously, all came about and in the eyes of everyone I was the blamed one. They reckoned that because I was the one involved and attacked. Hence, I must be the one who had those students expelled.

There are so many incidents about my childhood days and my study years, that it will be well-nigh impossible to mention them all. I only noted a few down by way of example in every chapter and now end this part of my life, starting hereafer to discuss my writings and literary academic works. This is the third part of this chapter.

My Literary Works

I started practising writing from my childhood days. Even now too my handwriting is not too good. It was however correct and mature. At the time of writing the Bazal some jealous ones often tried to have the writing thereof transferred to another simply because someone else had a more beautiful handwriting. But Munshi Mahboob, the Ustad of all copy-writers, who wrote the first volume of Bazal, said to Hazrat that he preferred to copy from that bad handwriting of mine, because the diacritical signs and dots were very clear for him who was not an Alim.

I started my writing practising with Alif, ba, ta. Later when I started Quran I copied Bheshti-Zewar on my slate. Later my actual writing started. My father would write one or two words, asking me to write down its conjugations. At that time I continued worrying night and day about the thirty or forty conjugations of every word. The copy-books from those days are still with me.

From Muzaffarnagar to Delhi the next station is Khatoli. As I travelled to Delhi I continued making the conjugations.

Thereafter I started doing Adab and developed a taste for it. I continued making up couplets from Saharanpur to Delhi. I used to put my head out of the window and recite couplets. Thereafter came the time of Quran recitation. Then from Saharanpur to Delhi it was my habit to recite from the 15th to the 20th para. At that time I also had to do a lot of travelling by rail in connection with the printing of Bazal.

1. **Sharah Alfia (Urdu, Unpublished):** When I did Alfia in the second year, I also started an Urdu commentary on it, which finally comprised of three volumes. The first one was quite extensive but the next two were concise, until it was completed on Thursday 18th Shabaan 1329 Hijri. Its manuscript is on my shelf.

2. **Sharah Muslim (Urdu, Unpublished):** During the year 1332 Hijri when I studied Muslim, Maulana Abdul Waheed used to give long lectures. I used to take his lectures down in pencil, and corrected my notes afterwards. Both these manuscripts have been completed for quite some time. I have not seen it for some time.

3. **Appendix affixed to Euqlaydus (unpublished):** When I read Euqlaydus in 1332 Hijri, I enjoyed it very much according to the rules of Euclid, I drew some of my own figures. The copy books giving these figures have been called "Iza fa bar ish-Kaal Euqlaydus", which is still in my possession.

4. **Taqreer Mishkat (unpublished):** During the early days of my studies I wrote this very shortly. Then in 1341 Hijri when I taught Mishkat for the first time, I used to keep it besides me and with the help of side-notes from other copies and commentaries I rewrote it with more detail. It had not been published but I think more

than a hundred copies have been made by some teachers for their use.

5. **Hadeeth Lectures (unpublished):** I initially read the hadeeth kitabs from my father and then from Hazrat. I tried to copy down all his lectures but in an incomplete manner. I thus have Hazrat's Nisai lectures (incomplete). Even if Hazrat mentioned something by the way I also took that down because it was my Hazrat's words.

6&7. **Masha-ikh Chishti Ahwaal and Mazahirul Uloom:** After completing my studies I started teaching in 1335 Hijri and also started to write two booklets, one, a collection of all the Chishtiya Shaikhs of Tariqat from my Sheikh right up to Rasulullah Sallallahu Alayhi Wasallam with some details of their spiritual conditions. Some of them were completed and others not. Similarly I started a historical survey of Mazahirul Uloom and its fifty years of existence. In it I discussed the annual report per year up to 1334 Hijri, commencing with 1283 Hijri giving the annual income and expenditure, annual graduates, appointment of teachers, retirements and resignations, employees, and other miscellaneous things. The first volume has been just about completed. Most of the facts were taken from madressa reports and brochures. It was my intention to mention the characters and spiritual greatness of all the elders. But then I became involved with the writing of Bazal together with my teaching. However, both these risalas have remained incomplete and for me, there seem no way of completing them.

8. **Tal-Kheesul-Bazal:** From 1335 Hijri onwards while Hazrat was busy writing Bazal Majhood, it was my practice that after the moment Hazrat left the writing

of that day, I used to remain there writing a synopsis of that day's writing. In it I gave a synopsis of the long discussions in my own words for my own memory. It used to follow as the other volumes progressed. No discussions took place in it on the 'Asnaad' (transmission chains) except in cases where there were special arguments.

Shazra-tul-Hadeeth: It was also my practice during the time of Bazal, that whenever in any of the commentaries of Bukhary etc., I saw any descriptive discussion about another kitab, I made a collection of such quotations for every kitab. The name of the specific book was written on the cover of every copy-book. In this way I had one; 'Shaz-ratul Bukhary' (ش خ). Then also there was شد - شت - شم etc., which included all the Sihaah Kitabs, the Muattas, Tahawy and Hidaya. I gave a bit of detail in connection with this book because in quite a few of my works I have referred to it eg: كذا ف الشذر and والبسط ف الشذر "So is mentioned in Shazr" or "The detail will be found in Shazr."

Very often during the writing of Bazal I used to wish that somebody would come along to see Hazrat for a few minutes so that I may use the time to make my Shazraat up to date. At the time Hazrat greatly resented having to be engaged in conversation. I knew that quite well but desired my own benefit. Now the only time I really had an opportunity of breaking away for updating my Shazraat in between was when the mail arrived. The mail first came to him. He always used to take out what was for him and what was for me. We never read our mail at that time except if Hazrat found a letter which he thought might be urgent and important. He would then read through the letter lightly.

Once a little incident happened. A certain relative of Hazrat's wife who was a police-station commander came to visit him. In those days a station commander was looked upon almost like a viceroy. He was nicely dressed in the station commander's uniform. I was sitting with my face to the door and Hazrat with his back to the door. Seeing him come along I was quite pleased. This was now a time for me to update my Shazraat. He greeted Hazrat who turned towards him. I straight away started writing.

The supervisor of the madressa library Bhai Mazhar Saheb, who had at one time during the early years been my class-mate and was quite a close relative of the commander accompanied the commander and for some minutes they talked to Hazrat who was making heavy weather. When they left, Hazrat turned towards me and I again started writing Bazal notes.

When the police officer left he was very annoyed with me. He told Bhai Mazhar Saheb: "The character and manners of those visiting the saintly ones have really gone bad. This person sitting there by Hazrat seems arrogant. I sat there and Hazrat spoke to me so nicely, but this proud ass did not even once lift up his eyes to look at me to see who is sitting here, whether it is a donkey, a dog or a swine."

Bhai Mazhar tried his best to defend me saying that commander Saheb must have got the wrong impression. "He was too busy." But under no circumstances could this change the visitor's impression. He could never believe that a man can be so busy. For a long time he was annoyed.

As for me I think his anger was not misplaced. A per-

son finds it difficult to accept a man can be so busy. That was in my student days. Very often I did not find more than two and a half or three hours for sleep. Very often it happened that I could not even remember whether I had eaten or not. At times there was no continuous coming and going of guests. We used to eat together with some students. I used to tell them, 'Go ahead and eat. Do not wait for me.' At the time of Asr when I felt weakness in my body it would dawn upon me that I did not eat at lunch time. Even before that time I had stopped having an evening meal. Sometimes thirty or thirty-five hours went by without eating.

10. **Hajjatul Wida Wal Umraat:** When I first started teaching Mishkat from 1341 Hijri onwards I started writing this book on 22 Rabee-ul-owal in the day at 12 noon and finished it in one and a half nights on Saturday. The Elders found it almost unbelievable and were suprised because it is almost impossible to make a copy of it in one and a half nights.

Every year whenever I or any of the other teachers have to teach Kitabul Haj or any Hadeeth kitabs, this book is borrowed from me for a few days. Many teachers also have a copy of it, but for a long time there was no idea of publishing it. When someone did suggest publishing it I always used to say it is merely meant as a note for remembrance, not for publication.

But last year in Shabaan 1389 Hijri while in Medina the idea suddenly entered my mind to have it published. Thus towards the end of Zil-Qada 1389 Hijri, I started listening to it being read with a view towards preparation for publication. My eyes had become weak by then. Moulvy Aqil and Moulvy Salmaan read it and

began clearing up the notes which was completed on Thursday 26th Rabee-ul-Thani 1390 Hijri. A few days later I had a dream wherein a person told me that the completed work should include a discussion on Rasulullah Sallallahu Alayhi Wasallam's Umrahs. Therefore on Wednesday 17th Jamadal-Oola 1390 Hijri I started a chapter on the Umrahs which was finished on Friday 15th Rajab 1390. In Shabaan 1390 the first printing by litho was done and another print of it was also done in Lucknow.

11. **Khasa-il-Nabawi - Sharah Shama-il Tirmidhi (Published):** In connection with the publication of Bazal I had to travel to Delhi many times. This happened about once every fifteen, twenty days when I had to stay over there for a day or two. A train left Saharanpur at one o'clock at night. This train remained running at this time for as long as the work on Bazal continued. I always stayed a couple of days in Delhi. After reading the proofs and checking them, all the time that was left was used for the writing of this book which started in 1343 Hijri and was completed on Friday 8th Jamadil-Thani 1344.

    It was written mostly in the Dareeba Kilan Masjid where I stayed throughout the day. And when I returned to Saharanpur I put all the written notes in a box, leaving the box with Haji Usman Khan Saheb. In the introduction to Khasa-il a short write-up was given as to how the book was prepared. After quite a few prints some additions were made in 1360 Hijri.

12. **Hawashi-Bazal Majhood. (Unpublished):** After the publication of Bazal a system of side-notes was started on it. It meant that any new information discovered up to 1388 Hijri in Abu Dawood and other books were noted in the side-notes of Bazal. In this way it became a special treasure of information.

13. **Tuhfatul-Ikhwan** (published).

14. **Sharah Araby Jazry** (unpublished).

15. **Risala dar Ahwaal Qurra Sab'al budoor Ma'a Nujoomi hi mul Arba-ata Ashra.** (Unpublished).

During 1345 Hijri while I was in Medina with the niyat of staying there for a year or more, I desired to study some tajweed there. At that time the famous Qari over there was the Ustad Hasan Sha-ir and I started Shatby with him, but in the very first lesson an argument developed between the two of us. Qari Saheb stated that there was no need to understand the meanings, I just had to learn the verses by heart. I told him that I would most definitely learn the verses by heart but without learning the meanings there would be no benefit like in the case of learning and reciting the Quran by heart.

Some months later Hazrat came to know of this and told me: "Why did you not tell me. I would have explained the verses of Shatby."

Anyway being a student of Qari Saheb was terminated on that day. But love and friendship remained till this day. Last year 1389 Hijri when I visited Medina, he was still alive and in spite of his old age and weakness, he still came to meet, leaning upon two men on both sides of him. Very often in the majlis at the home of Sayed Mahmood among the respected people, he used to say quite proudly: "This is my student." This was also the way in which he used to introduce me to others. I, on the other hand always became quite embarrassed and ashamed because I had been so foolish as to allow an argument to develop between us on the very first day, and still to be recognized with honour. But in spite of that he still treated me with great respect.

'Tahfatul Ikhwan 'fee bayani Ahkaami tajweedil Qura' was one of his writings in Arabic. Because of the fact that he was very famous and that many Indian students used to come and learn from him for the time that they stayed in Medina, he asked me to translate it into Urdu for their benefit. That I did in one day and finished on 8th Jamadil-Oola 1345 Hijri.

An interesting story which happened in this connection, will be told shortly. This booklet has been published fifteen or twenty times through the kindness of Bhai Haji Ahmad Ali Raipuri during his lifetime. I do not know what happened after his death. However, there must be at least one copy in the library of Mazahirul Uloom. So people have told me. I do not know of any more copies.

The other booklet Sharah Araby Jazry was written for the benefit of Arabic students on the instructions of Qari Saheb. I do not know of its publication. A copy of it has come to me in India, and is preserved among my manuscripts. The other booklet 'daı ahwaal Qurre-e-Sab'a' was also written during my stay in Medina. In it there is a descriptive discussion regarding the seven Qurra and their fourteen students. It was written during the time that was left over after the writings of Bazal and the teaching of two lessons in Madressa Shar-iyah.

I wrote it especially at night after the gates of the Masjide Nabawi was closed and I never had the habit of going to sleep early at night. I also had brought many books with me eg: Mu'jam Kaber and Owsat and Sharah Tahawy by Ainy. Through the barakat of the efforts of Maulana Yusuf Saheb a complete copy of it has been acquired by the madressa. He had acquired a copy from Egypt during his stay there. It was a very beautiful kitab purchased for eleven pounds for 2 volumes.

But alas, because of some argument between two gentlemen the whole set of books was lost. Both wanted it, and the one repeatedly borrowed it from the other. I was quite at ease that one of them had it. I came to know that in between, another had his eyes on them.

The incident which I promised above that I will relate is this: Hazrat Thanwy had the habit that when the crowd around him was quite big his food used to be brought to the Khanqah. If we were only a few guests or attendants he used to take us home for meals and it became the duty of that wife whose turn it was, to prepare the meal. However it always happened that most of the time we ate at the house of the younger wife.

Once our Nazim Maulana Abdul Lateef and myself were having a meal at the younger wife's house on the roof. Hazrat himself was bringing the food out to us, which made us feel quite embarrassed. The ladies were seated inside while we were outside. Hazrat went inside with some empty plates and as he came out he was laughing. I can still see everything very clearly before my eyes. Hazrat said: "Moulvy Zakarriya Saheb today I came to know something nice. I came to know that you are also a Qari."

I replied: "Definitely not. I recite the Quran in Persian style."

Hazrat said: "That's what I also know, but all these women gathered here today all insist unanimously that you are a Qari and they want to listen to you recite. They have asked me to put the request to you."

I had heard that Haji Ahmad Ali and his wife had arrived in India.

Therefore I asked: "Is Bhai Ahmad Ali's wife perhaps among them?"

Hazrat asked: "How did you know that? Yes, she is."

I replied: "In that case the report you heard is correct."

Then I told him the whole story of Tuhfatul-Ikhwan and Sharah Jazry. Then I said: "Hazrat, in Medina I am a Qari but not in India."

16. **Awjazul-Masaalik Sharah Muatta Imam Malik (six volumes, published):** From 1335 Hijri I continued to be busy with writings. Thus in 1345 Hijri in Medina, when the work on Bazal Majhood was nearing completion, I had already formed the idea in my mind that I was to devote myself to 'scholarship in hadeeth and I decided that another book should follow Bazal. I did this in spite of having already started teaching hadeeth. In view of the connection it had with Medina, I decided upon on a Sharah of Muatta Imam Malik. Thus seated in the Holy Haram during Rabee-ul-Owal 1345 Hijri I started with 'Bismillah'.

    Until the completion of Bazal, I merely wrote a few lines and after completion of Bazal from 21st Shabaan 1345 Hijri until the time I left Medina the manuscript of one and a half volumes were completed. But after I returned to India, I was so involved with tasks, and in between some other books had to be written which took much time. Thus the completion of this work took twenty-three years.

    After returning from haj in 1346 Hijri Hazrat instructed me to write a commentary on Tirmidhy just like Bazal. I was then under the impression that in about another

half a year Owjaz would be finished, because one and a half volumes had been done in two to three months in Medina. Thereafter I wanted to get busy with a commentary on Tahawy, because I had a lot of liking for Tahawy from my childhood days. Moreover my father had written an Urdu commentary and had advertised it.

I wrote to Hazrat informing him about my intention of writing something on Tahawy in accordance with any instructions he may give. Hazrat wrote back saying that Tahawy was a kitab not constantly in use, while Tirmidhy was. It is being taught in every madressa and thus it is more in demand. During this series of correspondence Hazrat passed away on 15th Rabee-ul-Owal 1346.

Thereafter I consulted my late uncle (Maulana Ilyas) as to whether I should complete Owjaz or start Tirmidhy's commentary. Uncle also suggested that since Owjaz had been partly done by then, it should be completed. During Hazrat's lifetime it had been my intention to travel to Medina as soon as possible to let the writing be commenced by him, and that for as long as he was alive to let him dictate the notes, while I wrote it down as was the case of Bazal.

After Hazrat's death I somewhat lost courage. Then on the instructions and suggestions of Hazrat Madani I started 'Lami-ud-dari'. Thereafter the time came along when I, in the words of the hadeeth; 'and count yourself among the deceased ones'.

17. **Faza-il-Quran (published):** Hazrat Shah Yaseen Saheb, one of the most noted Khalifas of Hazrat Gangohi Saheb, who used to attend the Annual Jalsa of Mazahirul Uloom, once strongly recommended that I

write this book. Thus at the time of the Jalsa on 27th Zil-Qada 1347 Hijri he again made the request and to give effect to that request I started writing early in Zil-Haj 1347 Hijri and completed it on 29th Zil-Haj. This is the first in the Faza il series. The last one in the series, Faza-il Durood was also on request by Hazrat Shah Saheb.

18. **Faza-il Ramadan (published):** This was written on the instructions of Hazrat Maulana Ilyas Saheb in Nizamuddin and was completed on 29th Ramadan 1349 Hijri.

19. **Quran aur Jabriya Ta'leem (publishe):** During 1349 Hijri there was quite an upsurge of interest in the Jabriya doctrine. Hazrat Thanwy and my late uncle made much effort to combat its spread. In this regard my uncly organised many public lectures through me under the chairmanship of Hazrat Madani. In this regard there is an interesting story which is quite long.

    Maulana Thanwy wrote various letters to various members of Parliament. I also wrote a 32 page letter which has been published which also went to various members of Parliament and some influencial Muslims. It was written on 13 Muharram 1350 Hijri.

20. **Faza-il Tableegh (published):** This too was written under the instruction of Hazrat Maulana Ilyas and was completed in a few days on Monday 5th Safar 1350 Hijri.

21. **Al-Kawkabul-Durree (published):** These are the lectures of Hazrat Gangohi on Sahih Tirmidhy, which my late father wrote in Arabic during his student days. Many teachers had copies made thereof through

students. Many copies were made. As far as I know Hazrat Mia Saheb, Maulana Asghar Hussain Saheb Deobandi had a copy made at a price of seventy five rupees. I never refused anyone permission to copy even though many people tried to prevent me from doing so, especially the Mantiqi Ulema.

Many also insisted that it be published, especially Hazrat Madani. But I felt that it was only a manuscript and for as long as one of the scholars do not have a second gook look at it and write some side-notes, it should not be printed. I therefore time and again asked Maulana Madani and Maulana Abdur Rahman Saheb, especially, the latter who had also started to write a commentary on Tirmidhy, but because of pressure of duties no one could find the time.

Then in 1351 Hijri I came to know that a certain person had made arrangements to print it as it was. Quite a few of its parts had already been published and I felt it was going to be printed wrongly. Therefore I had to let the work on Owjaz lie aside for a while and started working on this. I finished the first volume's checking and side-notes in the middle of Rabee-ul-Owal 1352 and the second volume on 16th Rajab 1353. This is one of the main reasons why the work on Owjaz was delayed so much.

22. **Hikayaat Sahaba (published):** While in Safar 1357 Hijri I was travelling to Ujrara I developed a very heavy bout of nose-bleeding at Meerut, which started at Maghrib and lasted right up to Subuh. So much blood was lost, about two pots full that I did not know where the blood was coming from. It started as a result of some foolishness on my part, which was the result of my informed manner with Hazrat Madani. But that itself is a long story.

Anyway in the morning instead of reaching Ujrara I was brought with Hazrat Nazim Saheb in the first class compartment back to Saharanpur in such a state that I did not know anything about Meerut, nor the train nor about Saharanpur.

The doctors and Hakeems stopped me from performing any mental work for a few months. About four years previously my mentor and tutor, Maulana Abdul Qadir Raipuri had instructed that this book be written. Up to now because of so many duties I could not pay attention to it. During this illness I looked upon the time as a good opportunity to write on this subject. On 12 Shawaal 1357 Hijri it was completed. A few days later my teaching was resumed and together with it Al-eetidaal was started, to which reference is made after this.

23. **Al-Etidaal fee Maraa-tibur Rijaal (published):** During 1356 Hijri and the beginning of 1357 Hijri the dispute between the Muslim League and Congress had reached such a bad state that tremendous insults were thrown at many of the elders and Ulema. It became so bad that people who held different political viewpoints went so far as to remove Imams with whom they disagreed politically from their Imamat for daily salaahs, Jumma and Eid. And in some places where the one party had control, they even refused to allow members from the other points of view to be buried in their graveyards.

During that time many letters requesting guidance reached me and to answer each one individually proved very difficult. A friend of mine gathered all those letters and gathered all the questions in one letter, which covered them all, and placed the questions before me for an

answer. I found this much better than to answer each one separately, and I wrote the answers in one book. The answer was completed on 29 Shabaan 1357 Hijri.

Thereafter after answering each letter shortly I wrote that a detailed answer will be given verbally if needed. They should come here. If they did come I showed them the handwritten answer.

By chance my uncle and Hazrat Raipuri came to hear thereof. Both insisted that the answer be published. In fact Hazrat Raipuri instructed Meer Aal Ali Saheb that he and Shah Masood Hasan Saheb should have it published. I declined the offer saying: "There is no need for anyone else to publish it, I do not wish to spread it among the general public. It is merely to be shown to special well-wishers"

But then in order to obey the command from these two saintly personalities, I published it. Hazrat Madani, after reading the published answer liked it very much. He always kept a copy in his travelling bag. It is as a result of the blessings of these people that according to my estimation, the book received a great reception. The serious minded ones and Ulema approved of its contents very much. It has been printed by twenty or twenty-five publishing houses in India and Pakistan. Last year Moulvy Abdul Raheem translated the fourth question in Gujurati, publishing it under the title: 'Dard aur dawa' - 'The illness and the Cure". This year also, this same question was printed by some friends in Bombay, considering it was the cure for the troubles of Muslims.

24. **Muqassamaat Kutub Hadeeth (unpublished):** At various times during 1346 and 1356 I wrote an introduc-

tion to the science of hadeeth, which was also published as part of 'Owjazul-Masaalik'. Apart from that I also wrote introductions to each of the hadeeth kitabs, dealing with the specialities and peculiarities of the kitab, the author and compiler and about the book itself.

Of those introductions the Muqaddama of Bukhary was published in 'Laami'. The Muqaddama of Bazal Majhood and Abu Dawood was written in considerable detail and the intention was to publish it at the beginning of Bazal but Hazrat wrote a short introduction by himself. Hence there has not been a chance to print it.

Apart from these the introductions to the other Sihaah Sitta kitabs are still with me on my shelf in manuscript form.

25. **Faza-il Namaaz (published):** This was written under the instruction of my uncle. It was finished on Monday night 7th Muharram 1358.

26. **Faza-il Zikr (published):** This was also prepared under the instructions of my uncle and was completed on Friday night 26 Shawaal 1358.

27. **Faza-il Haj (published many times):** When Maulana Yusuf Saheb started earnest work among the pilgrims in Mecca, he requested me to write a book on the virtues of haj. It was started on 3rd Shawaal 1366 and completed on Friday 14th Jamadil-Oola 1367. The actual book was already completed in Shawaal but an addition of the stories was added on my return to Saharanpur.

In connection with this book there is a certain dream,

which I did not feel like writing down, but some friends and well-wishers, who were present at the time I was dictating it, insisted that it be noted down. At the time I was writing this book, a certain very close attendant of Hazrat Shah Abdul Qadir Raipuri, a man engrossed in zikr, and very pious person saw a dream. In it he saw Hazrat Ibrahim Alayhis Salaam and myself rebuilding the Kaaba.

He asked Hazrat Raipuri for an interpretation of the dream and Hazrat said: "Write to Sheikh."

The man wrote a letter to me. In my reply I told him that I was busy writing "Faza-il-Haj", which was then being published. "Insha Allah the risala will be of benefit in rebuilding the Kaaba in a spiritual sense."

In this respect numerous letters are reaching me from people writing how, through this book haj had been a most enjoyable spiritual experience.

28. **Faza-il Sadaqaat (published):** During the time of his illness, my uncle earnestly requested the writing of two risalas - Faza-il Sadaqaat and Faza-il Tijarat. It so happened that one day as Asr Salaah was starting and the takbeer was being recited, he bent forward as he addressed me: "Remember those two risalas. Do not forget."

But just as I wrote in the introduction to 'Faza-il Haj and 'Faza-il Sadaqaat', because of the riots and disturbances of 1366 Hijri (1947), I had to remain in Nizamuddin for four months and could not get out. Therefore after completing 'Faza-il Haj' and these riots which brought Qiyamat before our eyes, I started this book in Nizamuddin and on return to Saharanpur completed it on 22nd Safar 1368 Hijri.

29. **Lami-ud-Dari (published):** After the work on Owjaz had been completed (as is written in the introduction and conclusion of 'Lami') this work was commenced on Wednesday 7th Muharram 1376 and completed on 10th Rabee-ul-Owal 1388 Hijri. I considered my days of writing on hadeeth were over because of my ill-health and weakness, I gave an invitation to friends on 17th Rabee-ul-Owal 1388 Hijri corresponding to 14th June 1968. It was to be a simple affair to which the teachers and special friends were invited, and according to my estimate a hundred to one hundred and fifty would attend. However, I do not know how the news spread so far and wide, but friends came from Bombay, Calcutta, Delhi and Lucknow etc. Almost a thousand people gathered on the Friday evening till the next morning.

The result was that huge pots of pulao and zarda had to be cooked continuously throughout, all through the wonderful efforts of Moulvy Naseeruddin, Sheikh Inamullah, Sheikh Izhar etc. A false rumour had been spread that on that day the nikah of Zubayr and Sha'hid was taking place although upto then there had not even been mention thereof. Not only was the gathering very big, even a large number of women gathered at home.

30. **Faza-il Durood Shareef (published):** This is another work prompted by Hazrat Shah Yaseen Saheb Naginawy. He passed away on the evening of Thursday on the 30th Shawaal 1360. At the time of his death he told one of his most faithful attendants and his most prominent Khalifa Shah Abdul Aziz Saheb Dehlawi to tell me: "In the same way that you have written 'Faza-il-Quran' so also should you now write a book on the Faza-il of durood."

After Shah Saheb's death Shah Abdul Aziz reminded me verbally and in letters of this wasiyat. But unfortunately my preoccupations did not allow me time. But in 1383 in Medina the request was again made in earnest. On return I still put it off for later and finally started on it on 25th Ramadan 1384 and suddenly stopped on 6th Zil-Haj 1384 on receiving a telegram of the death of Maulana Yusuf Saheb. At that time such a feeling of hopelessness overtook me that I terminated the book with whatever had been written up to then.

31. **Risala Strike (published):** The resentment felt by me over the calamity of strikes in Arabic madressas was perhaps not felt by anyone else. My two other saintly elders, Maulana Thanwy and Maulana Madani had the same resentment and dislike for it. Because of the almost daily occurance of the strike calamity caused me to write this risala on the 12th Rabee-il-owal 1388 Hijri in which I also quoted the statements of the elders.

32. **Risala Aap Beti (published):** Maulana Muhammad Thani wrote a biography of Maulana Yusuf Saheb. In it Maulana Ali Mia, in mentioning the Sheikhs of Maulana Yusuf Saheb, also mentioned my name. I wrote to Ali Mia telling him that the things which he should have written were not written and that which should not have been written, were mentioned. On this I wrote him an article. And on request by some friends some additions were made to it and on 15th Rabee-ul-Thani was printed under the title: 'Aap Beti', which I am now busy dictating to be written. This is the second part. Up to now six parts have been completed.

33. **Usool Hadeeth Ala Mazhab Hanafiya (unpublished):** This is a text on the principles of hadeeth according to

the Hanafi Mazhab. Which was started on 8th Jamadil Oola and completed on 10th Jamadil Oola 1342 Hijri. Additions in the form of side-notes have been added right up to 1388 Hijri. Whenever some facts came to mind I wrote them down.

34. **Al-Waqau-l Wal-duhoor (Unpublished):** This book describes conditions during the era of Rasulullah Sallallahu Alayhi Wasallam, the four rightly-guided Caliphs, and the Sultans of Banu Umayya etc. The first volume deals with Rasulullah Sallallahu Alayhi Wasallam the second with the Caliphs and the third with those after them. It was started on Friday 25th Muharram 1342 Hijri and since then every new fact discovered up to now is added to the last volume. It comes right up to 1388 Hijri.

35. **Al-Mer-Allifaat Wal Mu Allifeen (unpublished):** This book deals with a description of the authors of well-known hadeeth and fiqah kitabs plus their references and where they are taken from. It started being compiled on 1st Jamadil Oola 1347 Hijri and has been going up to 1388 Hijri which is almost like the finishing line of my research and academic activities because it was at this time that my eyes practically gave in, and the mind as well as my physical powers. Now the situation with me is:

ما ہرچہ خواندہ ایم فراموش کردہ ایم   الا حدیث یار کہ تکرار میکنیم

36. **Tal-Kheesul Mu Allifaat Wal Mu Allifeen (unpublished):** This is another book in which the life-descriptions and character of authors have been gathered, with reference to the previous one above.

37. **Juz-ul-Meeraaj (unpublished):** I started writing a

special risala on the Meeraaj of Rasulullah Sallallahu Alayhi Wasallam. It has gone into many parts but is still incomplete.

38. **Juz-u Wafa-tun Nabi Sallallahu Alayhi Wasallam (unpublished):** In this all the hadeeth and reports have been gathered concerning Rasulullah's Sallallahu Alayhi Wasallam final illness, the beginning and end thereof, his visiting the Azwaadj-Mutahharaat, his arrival in Hazrat Ayesha Radiallahu Anha's place, the deterioration and death. Alas, it could not be completed to date.

39. **Juz-ul `Afdalil A'maal. (unpublished)**: The hadeeth reports concerning which act of righteousness is best, seem outwardly quite contradictory. In this risala I set myself the task of gathering them all together in one place and I have also mentioned the various interpretations of the Sheikhs of hadeeth as well as their reconciliatory statements regarding all these hadeeth. This risala too is not complete.

40. **Juz-u-Riwaayaate-Istihaada (unpublished):** Any student of hadeeth will be aware of the contradictions in the various hadeeth concerning 'Istihaada'. My Sheikh Hazrat Maulana Khalil Ahmad Saheb at the time of writing the chapter on Istihaada said: "There have always been problems concerning the chapter on Istihaada. It was my aim that it should be properly understood from Bazal-Majhood, but even in it too it is not clear."

What he said was true. I have written 'Kawkab', 'Owjaz, 'Lami' but still I have not been able to solve the problem adequately. Thus in 'Kawkab' in connection with the stay regarding Hamna bint Jahsh I gave my own

personal opinion, which is contrary to what all the Sheikhs and commentators believed. Once Hazrat Madani came to Saharanpur just to discuss this hadeeth and said: "I have only come in connection with this hadeeth. You have written a very logical thing but I do not understand from where you received this inspiration, which did not dawn upon the other Sheikhs and commentators. After all your Sheikh has written in Bazal Majhood what all other Sheikhs have written. Mulla Ali Qari and all the commentators on Tirmidhy are in agreement with their explanation, but from where did you get hold of your own opinion? Have you any substantiation for your view?"

I replied: "From Tahawy's 'Mush-Kilul Athaar' I get this meaning."

Hazrat said: "Well in that case I must admit that you have a strong source." He asked for "Mush-Kilul Athaar" and checked.

Hazrat Madani was a great fan of studying 'Kawkab' and 'Lami' because of Hazrat Gangohi who also encouraged people to study them. Not once but on quite a few occasions he used to say: "Did you write the side-notes on "Kawkab' or did you write out an advertisement for Owjaz? At every point you write 'The detailed discussion appears in Owjaz.' So one has to look here first and is then referred to the other."

Because I was one who steered clear of all outside activities Hazrat Madani always referred to me. May Allah increase his rank.

41. **Juz-u-Raf-il-yadain (unpublished):** In this manuscript I

have gathered all the hadeeth dealing with lifting the hands in salaah and intended to discuss them in detail, but this has not yet been possible.

42. **Juz-ul-Aamaal bin Niyaat (unpublished):** This is a very comprehensive hadeeth and many masaail are based upon it. This book has also been started with this hadeeth. I have also discussed this hadeeth in considerable detail. Quite a bit has been done though still incomplete.

43. **Juz Ikh-tilaa Faat-e-Salaah (unpublished):** Since the time of my teaching Mishkat Shareef the synopsis of my lectures was this: What is the importance of the questions of Raf-ul-yadain, qira-at behind the Imam, reciting Ameen loudly etc., that so many verbal battles, debates and arguments take place over them everywhere? The actual difference of opinion is only whether the Sunnat is to lift the hands or not to lift, and so also the loud recitation of Ameen. Then I started to gather all the differences of opinion regarding the various acts of the Salaah. Up to now I have come across over two hundred, in four raka'at Salaah. Some more were added later. A chart of class notes was thus prepared.

    During classes I first of all mentioned them all in short and then showed the difference between these four Masaa-il on the one side and the other over two hundred. The differences still remained a question of being Sunnat or not, but such importance have been given to these four that they have become like fundamental doctrines of belief.

    Then during classes using this chart of differences I used to show the differences between the Mazhabs

regarding the various chapters, in detail. Some addition has also been made.

44. **Juz-ul-Bab: Ikhtilaaf A-imma (unpublished):** Mazahirul Uloom at one stage issued a monthly magazine 'Al-Mazahir' under the editorship of Mufti Jameel Ahmad Saheb. An article of mine appeared therein monthly on the question of why there are such wide differences between the Imams when the source of Islamic law are the same for all of them and all of them use the words and actions of Rasulullah Sallallahu Alayhi Wasallam as their foundation.

    About eight pages of this series had been published. Thereafter I wrote some more on the subject but unfortunately the magazine was discontinued. Numerous friends wrote to say that they had subscribed to it because of my articles and if it was continued in some other magazine I should inform them of it, otherwise I should publish it in book form.

45. **Juz-Al Mubhamaat fil Asaaneedi Wal Riwaayaat (unpublished):** In many of the chains of narrators of hadeeth and in the reported hadeeth there are some indistinct names. I have tried to gather all these names from various other hadeeth and noted them down and quite a large number were thus collected but I left out those indistinct ones which are mentioned in 'Tahzeeb', 'Tagreeb', 'Ta'jeel' etc.

46. **Risala-e-Taqdeer (unpublished):** At one time one question was quite uppermost in my mind, namely, that a person shall only receive that which is allotted to him by fate and nothing more, nothing less. For example, if it was written for a person that he will receive chicken to eat, he will by all means receive chicken. Or he will

either be fed by others out of honour for him or he will earn and eat. And even if he has no skillful art, he will even become the cook of some high personality, but most definitely he will get to eat his chicken.

In this regard there were many details of taqdeer which were discussed, for example, jailing of a person. He will steal, rob and enter jail or he will land there through being a political agitator. Many incidents from the lives of the elders are mentioned. Through those who came for taa'weez I also came to know the conditions in various homes through asking them about the reasons for their coming to me etc. They, thinking that it was necessary for them to tell in order to acquire a taa'weez.

Many high officials came to me because of their illness after doctors had prohibited them from eating anything except boiled 'dhal'. Many such stories have been gathered like these. Those for whom a motor car has been written down will earn his twelve hundred for it or he will become some kind of Hazratji or a leader or a driver. I have always tried to complete this booklet but could not. Some very grave stories are written in it which were copied from present day newspapers.

47. **Seerat Siddeeq (unpublished):** This is a biography of Hazrat Abu Bakr Radiallahu anhu which was started through the requests of the editors of Al-Siddeeq, a magazine that used to be issued from Mazahirul Uloom, as I believe. Many copies of the manuscript are around but the chance to publish it has not yet presented itself. It has appeared in one or two papers which were also closed down. I do not even remember the name of the paper, neither do I think I will find a copy.

48. **Risala Faraid Hussaini (unpublished):** Whenever Hazrat Madani visited me, some academic discussions took place. During those meetings all the subjects and discussions which in my opinion were noteworthy, were gathered in one place. There were some very interesting subjects under discussion. I have not been able to complete or publish them.

Apart from these many articles have been written which were incomplete but whatever I could remember while in Aligarh, were mentioned. I could not in Aligarh remember dates and these were only added on return to Saharanpur, as some friends copied them from the actual books and manuscripts. They had to do it because my eyes were incapacitated and for me to search was very difficult. This is another reason why many manuscripts which were not remembered in Aligarh, were left out.

Afterwards brother Aqil, Salman and Maulana Yunus Saheb had to search through my jungle of papers to find the rest and note them down.

49. **Hawashi Kalám Paak (unpublished):** Somewhere in this I have said that during the period 1338 Hijri to 1385 Hijri it was my habit not to sleep during the nights of Ramadan. Out of Ramadan I very seldom had the opportunity of looking into the Quran and read. But during Ramadan except for three or four Ramadans, all other academic activities were stopped and the practice of looking into the Quran while reading very strictly adhered to. From after taraweeh till tahajjud I used to recite the Quran with translation and deep thought. Then, all those problems in understanding were solved through immediate recourse to the books of tafseer. The synopsis was written in between the lines. Alas!

For the last four or five years I have become unable to read the Quran in this manner.

50. **Hawashi-al-Isha-at (unpublished):** The book 'Al-Isha-at fee Ish-ratis Saa-at' has been in my possession since my student days. I had a clean page inserted in between every two pages and had the book bound. From 1335 Hijri till 1385 Hijri I wrote down some notes on these pages regarding the origin of the hadeeth mentioned, the references and wherever the author discussed 'Fat-hul-Bari' comments, I also noted the page and volume of Fat-hul-Bari. And if ever I found a similar theme somewhere else, this too was noted down.

51. **Hawashi Wa Thay-lil Tahzeeb (unpublished):** I used to write side-notes on Hafiz Ibn Hajar's 'Tahzeeb', 'Targeeb' adn 'Ta'jeel' but especially on 'Tahzeeb' and under the name of 'Thay lul-Tahzeeb' I had all twelve volumes bound and had numbers attached to the pages in accordance with the numbering in 'Tahzeeb'. That would facilitate finding the relevant original in Tahzeeb. Although I did find lots of time to write on Tahzeeb, I did not find much time to write on the 'Thayl'.

52. **Hawashi Usoolus Shashi, Hidaya etc. (unpublished):** I taught Usoolus Shashi in my first year of teaching in 1335 Hijri as can be seen from the chart. Thereafter I again had the opportunity to teach it later. So also I taught 'Hidaya' from Shawaal 1337 Hijri and afterwards taught it again three or four times. Every time I taught it I added to its side-notes. Whenever I taught a certain kitab, I used my own copy and never taught from the madressa's copy. And because I had this habit of writing on books, every book I taught had its own side-notes, some more, some less than others.

53. **Hawashi Musalsalaat (unpublished):** From 1346 Hijri onwards some special Daura students used to take permission from me for the 'Musalsalaat' hadeeth. Then after 1353 Hijri the teaching and reading of the Musalsalaat hadeeth became a special class after Daura. It was at this time that I started a minor commentary on these hadeeth in the form of a 'Hashiya' which continued till 1380 Hijri and made a chart of the transmitters who were soofis who had continuously transmitted those hadeeth to this day. This was reprinted twice or thrice, but the side-notes have not yet been published. I also wrote a special section on the persons involved in the transmission under the name 'Rijaalul-Musalsalaat'.

54. **Juz-u-Mukaffiraatul Thunoob (unpublished):** This is a collection of all those hadeeth which gives the righteous deeds that brings pardon for sins. The hadeeth have been collected in concise form. There was no time for detail.

55. **Juz-u Multaqatul Mirqaut:** When in 1341 I taught Mishkat for the first time I started this on Monday 29th Zil-Haj 1341. In it I noted down the special discussion and themes which I found to be worthy of being put to memory. I did it in the same manner as I did the Shazraat discussed under No. 9 of publications and writings.

56. **Juz Multaqatul Ruwaal anil Mirqaut (unpublished):** This booklet was also begun in Zil-Qada 1341 on the last Friday. It is a collection of the reporters of hadeeth whom Mulla Ali Qari discussed. The first volume was finished on 29th Zil-Haj 1341 Hijri.

57. **Mu'jam al-Musnad- Imam Ahmad (unpublished):** The hadeeths in the Musnad of Imam Ahmad are arranged

in sequence according to the names of the Sahaba. This makes it very difficult to get hold of any required hadeeth. In this risala a list of names of the Sahaba is prepared according to the letters of the alphabet. In it every Sahabi's hadeeth is mentioned plus the volume and page where his hadeeth is quoted. It is a very beneficial risala, which makes the looking up of a hadeeth quite easy.

58. **Juz-ul Manaat (unpublished):** Among the scholars of hadeeth the issue of 'Manaat' is very important and much of the differences of the Imams are based upon the 'Manaat' of those Imams. In this booklet I discussed: a) Tan-qeehul Manaat; b) Tah-qeequl Manaat and c) Takh-reejul Manaat.

59. **Risala Mujaddideen-e-Millat (unpublished):** There is a saying of Rasulullah Sallallahu Alayhi Wasallam that in every century there will be a reformer, reviver. Throughout the ages the research scholars of Islam have tried through their researchers to point out those who in their eyes were the Mujaddids. A list of these have been made. In this booklet a collection of those sayings of these Ulema and their opinions right upto the 14th Century Hijri.

60. **Juz-u-Salatul-Istqau:** Unpublished.

61. **Juz-u-Salatul-Khowf:** Unpublished.

62. **Juz-u-Salatul-Kusoof:** Unpublished.

In these three masaail there is differences among the reporters as well as in the dates as to when they started, and how many times Rasulullah Sallallahu Alayhi Wasallam performed them. All the reports con-

cerning these masaail have been collected and from my own side I gave preference to those which I felt deserved it. The synopsis of this has been published in Owjaz.

63. **Juz-u-Ma Qaulala Muhaddithoon fil Imamil A'zam (unpublished):** This risala consists of various parts, which give the sayings and opinions of the hadeeth scholars about Imam Abu Haneefa, followed by cross-examination and criticism of their statements.

64. **Juz-u-Takhreeji-Aysha fee Qissati Bareera (unpublished):** In the story pertaining to Sayedah Bareera Radiallahu anha the various hadeeths of Sayedah Aysha Radiallahu anha differ from each other. All those hadeeth are collected in this risala so that the student can immediately see the difference or contradiction.

65. **Taqreer Nisai Shareef (unpublished):** This is quite a detailed lecture which I started writing on 4th Rabee II 1341 and was finished on Friday Jamad II 1341. It also includes those lectures which I copied from Hazrat during the time of studying Nisai from him. It also includes my fathers two lectures which he copied while studying from Hazrat Gangohi. Furthermore there is a detailed discussion on Imam Nisai's saying: "Qaula Abu Abdur Rahman" (The father of Abdur Rahman says). For the writing of this I had to look up 'Zahrul Riba' and 'Sindi alal Nisai'.

In the madressa the kitab of withwhich the Ustad teaches is a special copy. The copy of Nisai was used by Maulana Muhammad Mazhar, Hazrat Saharanpuri and others. On it there are many notes written by these persons and those connected with Nisai have also

been copied into this book. Apart from that any other notes or lectures pertaining to Nisai have also been added in. Many teachers teaching Nisai have copied this book from me for their needs.

66. **Juz Umara-ul-Madina (unpublished):** In many hadeeth there is mention of the Ameer of Madina in the telling of incidents. For example: "The Ameer of Madina said..." or "The Ameer of Madina did this...." In this risala an effort was made to identify those Ameers plus the period of their imaarat, so that the time of the incident being related could be properly ascertained.

67. **Juz-u-Turuqul-Madina (unpublished):** There are four well-known roads leading from Mecca to Medina, Sutani, Far'ee, Cha-ir and Sharqee. In this risala there is a discussion on the four roads and the places en route. It is a great pity that at the time of the writing of Hajjatul Wida, I could not find this risala, as it would have been of great help.

68. **Juz-u-Maa Yash-Kilu alal Ja'riheen (unpublished):** Among the Imams of 'Jarah wa ta'deel' i.e. cross-examination of the reporters of hadeeth, there are some whose statements, criticising or invalidating some transmitters of hadeeth, needs re-examination, because of certain factors. Those factors have been collected in this risala.

69. **Juz-ul-Jihad (unpublished):** This booklet deals with the definition of Jihad, its conditions, the Ameer or Khalifa and the Shariah stipulations.

70. **Juz Anki-huti Rasulullah Sallallahu Alayhi Wasallam (unpublished):** This gives the details of Rasulullah Sallallahu Alayhi Wasallam's marriages and cir-

cumstances and also mention those women regarding which there is a difference of opinion. It also mentions those women whom he had proposed without a nikah having been performed, and finally the nikah of Hazrat Fatima Radiallahu anha.

71. **Mashaa-ikh Tasawwuf (unpublished):** This gives a concise description of the leaders among the saints. It deals with those other than the Chishtiya order. The other booklet (mentioned previously) dealt only with those from the Chishtiya order.

72. **Owwaliyaa tul-Qiyaamat (unpublished):** In this risala all those hadeeth are collected wherein Rasulullah Sallallahu Alayhi Wasallam told about "the first thing that will be asked..." or "the first thing that will be done..."

    For example; "The first thing about which a person will be reckoned with on the day of Qiyaamat..." or "The first thing that will be paid of blood...." or "the first person to be judged on the day of Qiyaamat will be a person who had been martyred..." These hadeeth have been collected and discussed.

73. **Mukh-Tassaat-Mishkaat (unpublished):** In this risala an effort was made to collect those articles appearing in Mirqaut and other commentaries providing solutions to problems appearing in Mishkat. Problems pertaining to the hadeeth themselves were not collected in this, but only those which dealt with the kitab.

74. **Risala Rad Maududiat (unpublished):** During 1379 Hijri I had the opportunity of reading much of the writings of Maududi Saheb. I read about three hundred of Maududi and his jamaat's books and pamphlets spen-

ding nights and days on them. At the same time I made a series of notes. This risala is also the source for the writings of Maulana Madani on Maududiat and also for the book by Qari Saeed Saheb - 'Kashf-Haqiqat' and I also wrote an article of about fifty double pages. In spite of requests by elders and friends this could not up to now be published. The copy is still among my unpublished manuscripts. The copy with me is one made by Bhai Ikraam Saheb.

75. **Mashriqi Ka Islam (unpublished):** At one time I also studied the 'Tazkira' of Inayatullah Mashriqi and his writings. I gathered all his blesphemous statements in one place. This risala is the original source of Qari Saeed, Mufti of Mazahirul Uloom's book: "Mashriqi ka Islam", which is published.

76. **Mere Muhsin Kitaben (unpublished):** Once Maulana Abul Hasan Ali Nadwi requested that I should write articles on this topic for the newspapers. On many occassions he put the request to me verbally and in writing. I replied: "The books that were most beneficial to me were in fact the training of my father."

    But still at his insistance I started writing in which I mentioned those books which I liked most during every different stage of my life. The manuscript is incomplete.

77. **The Nizam Mazahirul Uloom (Administration of Mazahirul Uloom) Unpublished:** When Maulana Shabbir Ali Thanwy was initially appointed as Sarparast of Mazahirul Uloom, he asked many questions to gather information of the state of the madressa. In answer to his questions, I wrote a very important booklet on which I spent many months in research. It consisted of

approximately a hundred pages. It is a pity that the late Maulana left that year first for Hejaz and from there to Pakistan.

When I wrote to him in Pakistan asking about the article, he replied: "I do not remember what happened to it. It must have been left with the things I left behind."

I also inquired from Maulana Zuhoorul Hasan Saheb, resident caretaker of the Khanqah Ashrafiya and Maulana Abdul Wahab Saheb, the assistant Mufti of Mazahirul Uloom if it was not perhaps with them but I could not find it. My copy is in my thin handwriting on thin paper and through dampness the pages got stuck to each other and were spoilt. This was indeed a very authentic history of the early days of Mazahirul Uloom and because of its loss I feel great anguish.

Maulana Shabbir Ali Thanwy was appointed as Sarparast of the madressa on 22nd Rabee-ul-Owal 1363 Hijri and in Shawaal 1365 he went for Haj and from there he left for Pakistan to settle permanently. He passed away on Thursday 28th Rajab 1388 Hijri. May Allah pardon him.

78. **Jami-ul-Riwayaat Wal Ajzaa (unpublished):** During my early life, (which I considered to have started by 35 Hijri and ended by 1388 Hijri) I involved myself with writings on the sides of hadeeth books. These riwayaat were collected under the name 'Jami-ul-Riwayaat'. Then I started expanding those writings. In this regard I wrote on the Sihaah books, the two Muattas, Tahawi, Haakim, Baihaqi etc. The whole became quite a treasury of knowledge which I started to arrange in the manner of the sequence of Mishkat. Mishkat was completed and I had the idea and inten-

tion of copying the other kitabs in similar fashion, but then my life was almost over. Hence the writing of this manuscript is incomplete. I so wish that someone could complete it.

79. **Mu'jam Rijaal Tazkiratul Huffaaz lil Zahabi (unpublished):** 'Tazkiratul-Huffaaz' has already been published in four volumes, and every volume has its own index. In it every Hafiz (of hadeeth) has been mentioned with his name as well as his commonly known name. I have made one index out of the four indexes where in according to alphabetical sequence the names were written. Every name has been placed under the letter with which it starts.

80. **Tabweeb-Taaweel Mukhtalif Ahadeeth li-ibni Qutayba (unpublished):** Ibn Qutayba is famous for his explanatory interpretations (taaweel) but his book 'Taaweel hadeeth' is not arranged in chapters. He merely collected the hadeeth on which there was agreement. I arranged them in accordance with the normal fiqah sequence. It was written on Friday night 5th Jamadul Oola 1342.

81. **Mush-Kilul Aathaar (unpublished):** Mush-kilul Aathaar by Imam Tahawy is in four volumes and its index is not arranged according to the subjects discussed. I have arranged the subjects in the index according to the normally accepted chapter arrangement and order of fiqah books.

82. **Mu'jam Al-Sahaba Allatee Akharaj An-hum Abu Dawood Tiyalisi (unpublished):** (Those Sahaba whom Abu Dawood Tiyalisi reported). Imam Abu Dawood Tiyalisi, just like Imam Ahmad, arranged the hadeeth of his book in accordance with the rank of the Sahaba.

This meant that only those could truly derive benefit from it, who knew the ranks of the Sahaba. I arranged all the reports of the Sahaba according to alphabetical order of the Sahaba's names.

83. **Tabweeb Ahkaamul Qur-an lil Jassa's (unpublished):** The index and list of contents of 'Ahkaamul Quran' by Imam Jassas Razi is in accordance with the sequence of the Quran. Only those could derive true benefit from it who are hafiz of the Quran. Therefore I arranged it in the fiqah order.

And now I have just about finished this chapter on academic writings. Upto now I have mentioned those books and booklets which I could remember. I think there may well be another twenty or thirty more. But these are enough to be mentioned for the subjects covered. May Allah pardon me. Today 15th Shabaan I end this chapter. Do not expect that hereafter the writing will again be according to numbers and chapters.

I have already written that while in Aligarh I made a chart with the intention of writing eight chapters. Many of those topics, which I intended touching on have already been dealt with. In this way chapter three and four have been finished. And in the rest of the chapters something has surely been written. I will try for the sake of ease and for Aap Beti's sake to keep things short and to the point.

AAP BETI

YAD AYAAM 2

VOLUME 3

Introduction

This book known as Aap Beti Vol. 3 is also know as Yad Ayyaam No. 2. In the introduction to the first part which I started while in Aligarh, I had drawn up a plan to write eight chapters each dealing with a specific subject concerning my life. When I came here and checked it, it was found to be a long story as a result of which I have had to alter it to four sections, in each of which there were to be two subsections.

The first dealt with neyat being the main criterion for judging actions. The second one dealt with my studies and teaching activities, plus my academic writings.

In this third part of Ab Beti I am discussing some of my bad habits. The fourth will consists of a discussion on calamities in my life and marriages and my manner of handling them. After this the rest of the chapters will be published Insha-Allah.

Wassalaam
Mohammad Zakariyya
5 Safar 1391 H.

Part One

My Bad Habits

"When against mine own self I complain,
I hear no one else's word
When mine self says: 'enough'
What else is there to say?"

No. 1

I have this one bad habit of asking guests, especially prominent and strangers about their programme and until when they intended staying. This has been a standard practice of mine since 1335 Hijri, which I had learnt from the elders of Meerut - the highly respected Haji Faseehuddeen, his younger brother Haji Wajeehuddeen Saheb, my great benefactors, my father's great friend and Hazrat's most faithful attendant Sheikh Rasheed Ahmad for whose virtues and fine qualities a whole book is required.

By way of example. When after Sheikh's death, Hazrat Maulana Abdul Qadir Raipuri Rahmatullah Alayh en-route to Chatgam visited his grave, Hazrat told me: "I never thought Sheikhji was an elder of such high rank. I did know that he had a close relationship with all the saintly ones, but when I reached his grave I perceived such streams of spiritual light and grace that I was astonished."

Sheikh Saheb had great love and devotion for all my four elders, namely, Hazrat Saharanpur, Hazrat Thanwy, my father and Hazrat Maulana Mohammad Ilyas Rahmatullah Alayhim. If there is time I will surely tell a couple of stories about this great bond of love and devotion.

Anyway at this time I was talking about my habits. I have always seen that whenever from 1335 Hijri onwards my

Hazrat went on a journey to Delhi, Khorja, Amroha, Ujrara or Bulandsher, where Meerut fell on the way, his journey was never complete unless he also visited Meerut. I was almost always his companion on travel. If those people in Meerut knew of his arrival from before hand they would arrive at the station to meet him. Sometimes he even arrived there without informing them in advance.

Of all of them, Khan Bahadur Haji Faseehuddeen, a dealer in weapons in Meerut was the big man. Hazrat normally went straight to his house and as soon as they heard the news, they used to come running along. As soon as they shook hands, the first question each of them asked was always: "What is Hazrat's programme for this journey."

At that time I used to become quite angry, thinking these were very crude and ill-mannered people. While still shaking hands they do not even ask about Hazrat's health etc. Their first question is: "When are you going?" But in actual fact the question of these brothers was based on intense sincerity and love, as will be seen in the next discussion following this. I picked up this habit from them and count it as being of my bad habits. My question, when I did ask the same thing was not based on sincerity but on selfishness.

Thereafter I read the same in the practices of Hazrat Thanwy Rahmatullah Alayh, namely that he always asked his special quests for their programmes. No doubt there is a lot of benefit therein if one knows about every visitor when he is leaving and how long he intends staying. Then for his ease and comfort and your own, you will know exactly how much time you have to set aside for him, especially in the case of very busy people.

On the other hand one also has to suffer great hardship and inconvenience at times as people sometimes come to you

right at the time when you are busy teaching, to tell you that they are now leaving or that they want to see you about something urgent. At that time I used to get angry at myself for not having asked them at the time of arrival when they were leaving.

Sometimes through people's ignorance or indifference some inappropriate things are done . About two years ago a person wrote to me. This was quite strange. He says: "I came to you with the intention of staying for a week, but you did not give permission, and I returned from there crying and sad. Since having returned, my heart is not at ease."

I wrote back: "I do not remember anything at all and why I did not give permission. If you write back, giving details, I would remember."

Later he wrote back: "My intention was to stay for a week. At the time of meeting, you immediately asked how long I was staying. The words fell out of my mouth: 'Two days.' Then after two days I returned crying and sad."

I wrote back to him scolding him that the fault was actually his, and now he is accusing me. When did I tell him to leave? Many similar incidents took place, but in spite of those, there is a lot of comfort and ease for all.

No. 2
This is actually a completion of the above. This also was learned from the three elders from Meerut mentioned above. This is that deed which I said was based upon their great sincerity.

Hazrat had the practice of arriving with the late afternoon train, staying over for the night and leaving on the morning

train and if ever he arrived on the early morning train he left on the evening train to go closer to his destination, whether to Saharanpur or anywhere else. After knowing the programme through asking the familiar question, they went aside and then decided, the evening meal will be at this one's house, the next morning's breakfast at the other one's house and the food for the road from the other's home. There would not be a minute's delay and immediately everything would be decided. At times there was a bit of change between them. One would say: "Breakfast is with me. At that time I will have time." The other one will say: "Thats allright."

Food for the road would be prepared if the journey was towards Saharanpur and if the journey was in the other direction, there would not be food for the road. But in that case only two of them would have had a chance to entertain. It meant that the third person would get his chance on another occasion.

I do not remember that any of them ever demanded that Hazrat should go with another later train. I like this habit of theirs very much. May Allah reward them well. This was one habit of mine which caused me a lot of ill-feelings. Many incidents of my elders can be told but I only wish to relate a few by way of example:

a) First of all, there is my friend Maulana Abul Hasan Ali Nadwi, who used to visit me quite often, as is mentioned in the biographies of Hazrat Raipuri and my uncle Hazrat Maulana Mohammad Ilyas Rahmatullah Alayhim.

For going to Raipur, one has to change at Saharanpur, which is a junction. Whenever he used to proceed to Raipur, because of his bond of love and friendship with me, he always stayed over here by me for a day or two, before

going to Raipur. After a few comings and goings to my place, Maulana Ali Mia wrote a letter to Hazrat Raipuri, which Ali Mia did not tell me about at all. Hazrat Raipuri himself showed me Ali Mia's letter and his reply to it.

Ali Mia wrote to Hazrat Raipuri: "When I go to Saharanpur to meet Maulana Zakariyya, he receives me with great love and sympathy, from which one gets the impression that he is very eager and happy at your presence. But whenever one just mentions about going, he quickly stretches forth his hands for you to shake by way of farewell, that one gets the impression that your presence there is a burden upon him."

He wrote further: "On a few occasions I only just vaguely made mention of possibly going with this or that train and he streched forth his hands for farewell greetings. Then his action made my idea of going a reality, and I felt I had to leave.

He also said: "On many an occasion on arrival at the station I felt a great need to return to him but on thinking that I had already shaken hands, how can I now go back to him..."

Hazrat Raipuri wrote back to Maulana Ali Mia: "Please do not take any notice of that. You are not the only victim of that. We also are victims of it."

The same type of incidents has happened to Hazrat Raipuri and also to Hazrat Madani as Maulana Raipuri so aptly puts it: "We also are victims of it." What he wrote is completely true.

b) Hazrat Raipuri and Hazrat Madani experience this kind of behaviour from my ill-mannered, uncouth self. It was

Hazrat Raipuri's fixed habit from 1346 Hijri until the time of his long illness in 1374 Hijri at Mansoori, to spend three days of every month in Saharanpur. But when his illness started he sent me a message: "While I was well, I never stopped visiting you every month. Now for us to meet, is according to your choice."

This message forced me to visit Hazrat at the Kangro Wali Coti at Bahut in the house of Haji Masood. Hence, in the afternoon after teaching my hadeeth classes, I went to Bahut, arriving there by Maghrib. After staying there for the night I returned to Saharanpur in the morning after Fajar salaah.

During the time when Hazrat's monthly visits took place, a car used to arrive in the evening of the third day from Bahut to fetch him and to leave early in the morning after a cup of tea.

b 1.) One day Hazrat was just about to leave. His luggage had already been tied and loaded. My son, Talha who at the time must have been about three years old, grabbed hold of Hazrat's kurta and said: "Hazrat, not today. Do not leave today."

Hazrat immediately sat down on the terrace outside the house and asked Bhai Altaf to take his luggage down. I immediately told him: "Hazrat, this is a foolish child. He does not know what he is saying. Bhai Altaf, do not take the luggage down."

I repeatedly insisted the luggage should not be taken down and Hazrat on the other hand insisted it should. Then Hazrat said: "From the mouth of any resident of this house, big or small I have never to this day heard anyone say: 'Not today.' Today is the very first time that this word has reached my ears."

Similar incidents concerning Maulana Raipuri and Maulana Madani must have happened many times.

b (2) Another incident comes to mind concerning Hazrat Raipuri, which Maulana Mohammad al Thani has mentioned concisely in his 'Sawanikh Yusufi' page 322.

On 24th Shawaal 73 Hijri, Saharanpur's Tableeghi ljtima took place. Hazrat Raipuri arrived from Pakistan via Delhi and on the evening of 26th Shawaal arrived in Saharanpur. Maulana Yusuf Saheb and other Ulema, having finished their evening lectures, all arrived at the station to welcome him. He arrived with the mail train and as soon as I had shaken hands, I asked him: "Hazrat, what is the programme?"

He replied: "I have decided to stay in Saharanpur, tomorrow and the day after tomorrow - two days. The third day will be according to what your instruction is."

I replied: "There will not be permission even to stay tomorrow. As soon as fajr azaan is heard, perform your own jamaat and leave. You will find some tea ready to drink. Please leave before the madressa jamaat commences fajr."

Hazrat replied: "I am very tired. At least give permission for one day."

I said: "There is no permission to stay longer than half an hour after the azaan for fajr."

You can just imagine the anger which the Tableeghi brothers must have felt. I will always remember the anger on the face of Bhai Altaf. The whole world begs Hazrat to stay with them. Here Hazrat himself offers and in fact asks

to stay and I refuse permission. In spite of everything I saw him off early in the morning. At that time I told him: "Hazrat, this is June, the heat is extreme. If you stay here you will not experience any comfort. Furthermore these Tableeghi brothers will come to me to ask of you to attend the jalsa - even for a while. The day after tomorrow the jalsa will end in the morning. At the time of Thuhr Maulana Yusuf and myself will come to Raipur for two days."

After Hazrat had sat down in the car, Shah Masood Saheb begged him to come and stay at Bahut, but he replied: "When Sheikh has not given permission to stay in Saharanpur, I will not stay anywhere else."

He arrived at Raipur at the time of sunrise. After his arrival there, I heard from everyone coming from there that Hazrat had made a lot of dua for me. I also heard from many townspeople as well as villagers that he had said:

"I had asked to stay for two days. Sheikh did not even allow me to stay for a day. That is what is called love. Love should be learnt from such people. Can anyone possibly accept that Sheikh did not want me to stay? But he considered my comfort above his desire. May Allah grant him high rank. May Allah also grant him comfort and ease...."

For two days he continued to make dua for me and even now when I sometimes think of how I practically forced him away, I feel great joy for the duas I received. Anyway two days later Maulana Yusuf and myself arrived in Raipur on Monday afternoon after the Jalsa.

Two stories have been written down: One concerning Ali Mia and two deal with Hazrat Raipuri Rahmatullah Alayh. Hazrat Sheikhul Islam Maulana Madani Rahmatullah Alayh had tremendous love for me. Even today they are

thousands who can still testify to that. His fixed habit was that whenever he went in the direction of Rurky, or to any of the bigger villages in Saharanpur district and found an hour or so he always honoured me with a visit by a tanga which used to wait to take him back. Very often I used to tell him in an almost prohibiting manner, almost rudely, not to take all the trouble. Many such incidents happened which I can tell. That will still come but I only wish to relate a short one here.

c (1) Once during the extreme cold of December when on top of the cold weather it was also raining. While I was busy studying a certain kitab at half past eleven at night, I heard a loud knock at the door. I was at that time sleeping near the gate. I asked: "Who is there."

The reply came: "Hussain Ahmad."

Barefooted I rushed to the gate and opened it, saying: "Hazrat, you have come at this time in this rainy weather?"

He replied: "Yes, I am going to Lucknow. The Calcutta train is two hours late. I was certain that you will still be awake. So I decided to come to your house for a visit."

I replied: "Hazrat, for those blessed lips to utter such a word is indeed a heavy thing."

I offered him some tea but he refused saying he will drink tea on the train: "If I drink tea now, I will have to go out into the rain again. Moreover the poor tanga-driver is getting wet in the rain."

Hazrat sat down with me for an hour, discussed some special things with me and left. Many such occasions occured but to mention them all, will require a thousand nights.

The story I actually wish to relate is another quite interesting one: It was again in December. Hazrat was going towards Abha in the district of Nanota. At that time his habit was that if he was going anywhere in the area, he would take a car from the station, come to me, pick me up in the car and take me with him. Then after a couple of hours he would first come and leave me at home and then go back to the station from where he would leave by train.

From Deoband to Saharanpur and back his journey was mostly by car. From Saharanpur station back to the station it was by car. Whenever he went to Abha, Nanota, Bahut, Raipur, Gangoh etc., I was always his companion. For participating in the Annual Jalsa at Rerhy and Tajpura it was his fixed habit to arrive with the four o'clock train from Deoband, drink tea with me, perform Asr in the madressa masjid and then leave by car for Rerhy or Tajpura. Then after performing Maghrib salaah there he usually rested for an hour and had his evening meal. I used to always join him at the dastarkhan but did not eat because I did not have the habit of eating at night. After Esha salaah, he would be called upon to give a lecture speaking to the people until twelve o'clock at night. Upon finishing his lecture another half an hour would go into shaking hands. We wouldthen leave from there by car. He would then drop me off at my home and leave with the half past one train back to Deoband, very early the next morning he would be at his post, teaching.

c (2) The actual story which I wish to relate also took place in December. Once Hazrat Madani Rahmatullah Alayh was leaving for Abha but for what reason I do not know and I didnot accompany him on this occasion. Perhaps it was because of some need in the madressa. He returned from there the next day at Maghrib. It was raining so heavily that one could hardly put one's foot outside and at the same

time it was very cold. Hazrat had a high fever and said to me that he had not yet performed Maghrib salaah. Along the route it was so wet that he could not find any place to perform salaah. His clothes too were all wet. I quickly gave him my lungi and with a chador around him, he performed Maghrib salaah in his usually easy manner with a jamaat. I also had two heaters brought into the room. At the same time Moulvy Naseeruddeen prepared and brought some tea. (May Allah reward him well and grant him a high rank in both worlds.).

It was then that I showed my bad habit. I asked: "Hazrat, what is the travel programme?"

He replied: "I am thinking of leaving with the half past ten train."

I said: "That is best."

But after a minute of silence I said: "Hazrat, it is raining heavily and is extremely cold outside. Moreover, you have a high fever. I do not even know if the train to Deoband is running or not."

Hazrat replied: "We do not have the information. But if we do not get the train, then there are people sleeping in the mosque at the station, and I will wait there."

I said: "It will be as you decide. But what difference will there be between half past ten and tomorrow morning six o'clock?"

Then Hazrat smiled broadly, which I can still see in my mind's eye and seeing this now brings tears to my eyes (the Kaatib says at this stage tears definitely fell from Hazrat Zakarriya's eyes). Hazrat Madani Rahmatullah Alayh

replied: "There is no difference. I just wanted to see what your suggestion would be under these circumstances."

I said: "Well, Hazrat has actually seen that. I have said that whatever Hazrat decides will be the best."

He replied: "No, I will leave in the morning. I only wanted to see what you will say."

There are other similar incidents.

c (3) Once Hazrat was arriving from Lucknow. His habit in such cases was that if he had to wait at Saharanpur for an hour or more, he would of his own accord come to my house for a short while; otherwise he would send me a telegram to inform me of his intended arrival. If the telegram reached me in time I made a special effort to meet him at the station. During the time of the riots and disturbances we had to pay fifteen rupees for the Sikhs to take us by car to the station. On the other hand, if the telegram arrived too late, there was nothing one could do. Hazrat was arriving from Lucknow. The telegram reached me at eleven o'clock at night. I went to the station immediately as the train was arriving at twelve midnight. Once again as I greeted him I asked his travel programme. He said: "I intend leaving for Deoband on the half past one train."

I asked: "Have they been informed of your arrival?"

He replied: "No, I did not inform them as the telegram would arrive too late."

I asked: "Will you find some means of transport from Deoband station at that time of the night?"

He replied: "No."

Then I said: "In that case let us go to the madressa."

He asked: "Why do you go against your own principle habit?"

I replied: "Hazrat, my principle is in the interest of the comfort of my guests and my elders. Not for causing them harm."

Hazrat smiled and came to the madressa. May Allah grant all my elders the highest ranks. The more I appeared before them with ill manners, the more were their sympathies, love and favours.

3. The stories above relate to incidents with my elders. Among my other bad habits is this that in the same way that I resented going against their suggestions in not letting them overstay, so also I was never prepared to remain for longer than what I had originally intended. This has led to much ill-feelings and disrespect. May Allah forgive me. Allow me to write one of my stories depicting this disrespect and insolence.

(a) My respected uncle and tutor Maulana Mohammad Ilyas Rahmatullah Alayh was always very keen that my stay with him should be extended, even if it meant leaving with a later train. One day after staying in Nizamuddin for three days, I was to leave on the morning of the fourth. At that time there was Haji Abdul Hameed Charbiwala of Qasabpura, Delhi who had shown much kindness to my uncle and to me. Hardly a visit of mine to Delhi took place without my having gone to his house for a breakfast of 'paya and qarariya' early in the morning; On leaving Nizamuddin I would pass his house for breakfast and then take the

quarter to nine train back to Saharanpur. Hazrat always used to come and see me off at the station.

One day after breakfast my uncle started making salaah at quarter to eight in which he made a long qiyaam. It seemed as if he had forgotten to go into rukoo. Up to about quarter past eight I waited impatiently for him to finish. But at quarter past eight I left there without greeting and went on foot to get a tanga to take me to the station. One or two persons came with me. After I sat down on the tanga one or two of them turned back to inform my uncle. I can only imagine what hurt my insolence and disrespect must have caused him. May Allah forgive my disrespect to uncle and grant him great reward in lieu of my rudeness. When today I remember that rudeness my hair 'stands up'. But in spite of my rudeness towards him, his love and kindness never lessened.

(b) The actual story I wanted to tell is the following, which once again shows my foolish stubbornness. It must have been sometime during 1338 Hijri. From 1338 Hijri I developed the habit of not sleeping by night in Ramadan, a habit which I acquired from my first haj and stay in Mecca.

My uncle's habit was always that when he intended going to Kandhla, he informed me and I would do the same. We would before hand inform each other. It was always our wish to have the other one with us on such a journey. I wrote to uncle towards the end of Ramadan that I was going to Kandhla the day after Eid. My uncle also had the intention of going somewhere. My uncle immediately agreed. We both arrived at Kandhla station at about the same time at about 12 o'clock.

When we arrived at Kandhla we discovered that all my con-

temparaties, all of my age group had gone to another village about ten miles away from there to a place called Loi. Bhai Ikramul-Hasan, Master Mahmoodul-Hasan the late Bhai Zaheerul Hasan, the late Haji Muhsin etc. were all gone there. The ladies sent a certain man to Loi to inform the family men folk that uncle and I had arrived. The messenger did not consider the message to be very important and arriving there by night, went to stay over at some relative's place. The next morning he gave the message to Kanur Asghar Ali Saheb whom these people had come to meet. The late Kanur Asghar Ali immediately went to tell the Kandhlawis while they were all drinking their morning tea. They all immediately put their teacups down. Kanur Saheb told them: "Don't worry I am calling for some transport waggons to take us there. Drink your tea."

May Allah reward those relatives of ours. They did not listen; put down their cups and immediately left. Wherever they could get a cart, they moved off. They arrived in Kandhla nearly at nine o'clock.

For fear that these people will come and force us to stay over, we left for the station before nine o'clock. We had to leave on the same train of the previous day at twelve o'clock. We were at the station three hours before the time. When those people arrived in Kandhla, they discovered we had already gone to the station and they all came to the station. They first of all came to uncle with the request that he stay over. My uncle smiled and said: "First try to get him to agree. If he agrees, I have no objection; and I also will remain. And if he leaves, I will also have to leave."

They smiled and came to me with their request. I refused most vehemently saying that I had taken leave from Hazrat Saharanpuri for one day only. I will not be able to remain. This was what I had feared before coming to the station. It

was always my practice that when I gave Hazrat my word about when I was coming back, I never went back on it. Hazrat liked this very much. All these relatives were of my age group, my friends with whom I had a lot of informality, all felt like forcing me down on a bed, tying me up with a rope and carrying me back to the village like a corpse. They were all still young men of about the same age. They insisted upon their request and I replied: "If I do not go to Saharanpur, then never in my life will I ever return to Kandhla."

When I said this, my most sensitive relative Maulvy Zuheerul-Hasan (B.A. Aliq) without saying a word, without greeting and without meeting uncle turned away, sat down in a cart going to Loi and left.

Bhai Master Mahmoodul Hasan who is today in Pakistan and had resided in Makkah for many years stood around waiting till the train left but did not speak one word further. Bhai Ikramul Hasan who is one of my most sincere friends for all my life, whose name is mentioned time and again, stood around with a smiling face (but although greatly dissatisfied) stood talking to us with kindness. Haji Muhsin said repeatedly: "He has developed the habit of staying awake the whole of Ramadan. And now his brain has gone dry. Let Mia Saheb massage your head with oil, otherwise you will become overtaken by madness."

In my life quite a few similar incidents took place. In this respect I have disobeyed Maulana Madani on many occasions. May Allah pardon me. Often Hazrat did not voluntarily give me permission to return but I would stretch forth my hand to say farewell and leave. Now when I remember such insolence, what else is there for me to do but to beg Allah's forgiveness and pray that those elders who must have been pained at my rude behaviour, be well rewarded for their kindness.

4. Among my bad habits is this that when I ask a person as to how long he intends staying it sometimes happened that he would say: "For as long as Hazrat commands."

I have always disliked this type of answer very much. And in reply to such answers I always said: "Wah Wah!! My younger brother, Maulana Yusuf Saheb asks everybody for three chillas. I am his big brother, so I sentence you to four chillas. Stay here for four chillas."

This would cause him to start thinking and shortly he would tell me that he is unable to stay so long. Then I would reprimand him: "Then why did you say it is as I command. From your answer I got the impression that like me you are also unemployed. I do not know your responsibilites and needs. Now, once more tell me: How long do you intend staying?"

There upon it would become known that he only intended staying a few days or at the most one week or ten days.

My object in asking for his period of stay was to put aside time according to the time at my disposal to talk to him. If it is a case of visiting for one day only, I would talk to him at that moment if possible. And if he has more time I would according to my schedule, make arrangements for time to speak to him, amidst my tight programme of teaching and research. By day it was always difficult to find time, for discussing anything private and in detail the time is from Maghrib until sleeping time because due to my illness and weak health I am no more involved in learning and academic activities by night.

a. Maulana Habibur Rahman - the head of the Ahraar movement, whose name has been mentioned previously and with whom a strong bond of friendship has been built, once came to Saharanpur. A certain resident of Saharanpur had

invited him. Because he reckoned that I would be displeased if he should accept, he refused the invitation. The person who invited him knew of my habits and told him: "Accept the invitation. I will organise it."

Raees Saheb replied: "That will be a show of disrespect. I will myself seek permission."

The person said: "No, do not worry about that. I know Zakarriya very well."

Raees Saheb did not accept this and decided to come to me himself. I was sitting in the door of my house with the Quran in my hands reciting. I do not know if it was Ramadan or not. Perhaps it was Ramadan. As he came along he greeted me. I stopped reciting and closed the Quran. I asked him: "Do you wish to say anything?"

He replied, starting off with a long introduction, but I immediately understood and said: "If anyone invited you to have supper, accept it with pleasure on condition that you yourself approve."

On hearing my reply he remained silent for a short while. He still wanted to say something but I said: "There is absolutely no time now, we will talk after Esha." I remember it was in Ramadan because in Ramadan I generally take off half an hour or so after taraweeh to drink tea with guests and friends and talk to them.

After taraweeh I mentioned this bad habit of mine. I said to him: "Your host spoke the truth that he is quite aware of my habits. My practice is that when anyone invites any of my guests, and I know that he is accepting the invitation willingly, I do not stop him, because when he gives an invitation he is sure to entertain you with something nice. And

why should I let my guests miss something worthwhile and why should I cause him any harm. However even if the guest wishes to avoid eating delicious food and wishes to partake of dhal and tea, then too I have no objection."

Thus it often happened that many high officials from inside as well as outside India came to visit me. I would then prepare a lavish meal for them in their honour; but they would strongly decline to eat, saying that they would like to eat food from the madressa kitchen because chicken and biryani are things which they eat daily. One such officer told me: "We want to eat your kitchen food." Thereupon I took some food from some students and placed it on the dastarkhan. Finally the high officials ate student food and the students ate the chicken and biryani prepared for those people. Many such incidents happened. But I never approved thereof that others should invite them.

Hazrat Madani and Hazrat Raipuri both had the habit that whenever they were my guests they would never leave aside eating my food in favour of accepting an invitation from someone, except in a very exceptional case or for very strong reasons, but their various practices were the opposite of each other.

b. When anyone ever invited Hazrat Madani he always declined to accept saying clearly that his meals would be with Zakarriya. This happened many times. Once Hazrat called a regional conference of the Jamiatul-Ulema. Khwaja Af-har Saheb was the district president of the Jamiat. The conference lasted from two o'clock till Asr time. When after Asr, Hazrat Madani was on the point of leaving for the madressa, Khwaja Saheb inquired: "Hazrat what is this? What is happening?"

Hazrat replied: "I am going to eat at Maulana Zakarriya's place."

Khwaja Saheb was very insistant: "Hazrat, but this meeting of the Jamiat was called on your behalf and at your insistance. How can you now go and eat elsewhere?"

Hazrat replied: "The work for which we were called together, is over and done. I did not invite people to a meal. You may feed them if you wish "

Khwaja again insisted but Hazrat did not accept. I myself did not have the faintest idea that Hazrat would leave the Jamiat and come to eat with me.

Similarly Maulana Manzoorul-Nabi once called a conference of the Jamiat on behalf of Hazrat Madani. The conference lasted till Maghrib time after which Hazrat came to my house. Moulvy Saheb felt very bad about it. I secretly went to him and said: "The sign of true love and devotion to the elders is to act upon and accept that which the elders desire. Moulvy Saheb, I never asked Hazrat to come to my place for meals. If indeed I did, you would have had a right to be angry at me for having stolen your guest. This was Hazrat's own desire. Therefore you too should put down your weapons." Many other incidents of this nature can be told.

c. Maulana Raipuri had another manner. If after his arrival someone invited him, he accepted with pleasure and eagerness and made lots of dua for that person's life and barakat in his possessions. And when the inviter becomes very happy at the acceptance of the da'wat, Hazrat would slowly and softly tell him: "Bring the food to this Kacha house at half past eleven." At such a time, what can the inviter say:

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Normally the answer would come back: "Very well Hazrat. Definitely!" There were times when I too felt a bit of sorrow of behalf of the inviter. But what could I do.

d. Another interesting story from Hazrat Thanwy will be told shortly, which will be more in accordance with the topic later. For the sake of the respect due to these elders I mentioned these few stories. Some people were under the impression that I was trying to keep my guests aloof but those who come and go to my place much will be aware of the true situation.

6. Another of my bad habits is this that I always disliked sweetmeats and had a lot of liking for meat. This was the basis for many incidents. I shall merely mention a few by way of example. I do not know how many of these incidents happened during my life of over seventy years. There is a famous saying of Hazrat Thanwy which I have heard him say often: "The manner in which my elders have appreciated me and honoured me, my juniors have not done so."

In my case this saying is very true word for word. My elders have always shown great consideration for my passions. Because my dislike for sweetmeats had become almost proverbial, my Hazrat used to often say: "This Moulvy Zakarriya has been in my company for such a long time and yet he has not developed a liking for sweetmeats. I have become inclined towards salty things." This is according to one's own strength. Initially I had a great dislike for sweetmeats. Now, I have learnt to eat it quite well.

Once my Hazrat Raipuri also said something similar. Both these two saintly ones used to have a great l ing for sweetmeats. Once some sweetmeats were sent to Hazrat from faraway. During the despatch of it to him, it became

bad. It was a very sensitive type of mithai. At that time the special class consisted of Bhai Mahfooz (who has already been mentioned in the first chapter), Bhai Mazhar and myself. It was suggested that it should be given to the children and the three of us were called down from upstairs and it was said: "Give it to the children."

We came down. I merely tasted a piece and left. My companion, Mazhar Ali Rajpuri was a great lover of sweetmeats. He used to eat zarda with extra misri or coarse sugar over it and none of us from Kandhla could eat the Risawal (a dish of rice boiled in sugar cane juice) from his area. The risawal of his area was not prepared at home, but in those cavities wnere 'Ghur' was produced. And when the juice had been cooked to such an extent that half of it is left, (the half having evaporated) rice is added to it.

Hazrat and all those present accepted my excuse for not eating. They all accepted that I do not eat mithai. The mithai given to Bhai Mazhar had all gone bad. We said to him: "You are a lover of mithai. Eat!"

He became very angry. He was related very closely to Hazrat's wife. He said to me: "I do not make a habit of eating rotten mithai. Bring some amrits warm and I will finish them all and not leave a single one."

I kept silent but all the mithai were gone bad. The end of it was that he and Mahfooz Saheb had to eat it all.

Apart from this there are many stories regarding my love for meat. Maulana Manzoor Numani, writing about my late uncle did not mention my name but states that Hazrat used to be quite particular about organising meat for one of his close relatives. I was quite astonished as to how he came to know of this. It was true. Hazrat Raipuri and my uncle

both took care that meat was always available for me. Whenever I left from them to go home and also from Maulana Meeruty's place, special effort was made to prepare kabaab for me to take with. They used to request it from the house as well as from the food shops in the market. Tney also used to prepare various kinds of curry with meat. However, it was my habit that whenever I went to visit Maulana Meeruty and Hazrat Thanwy, I always went without having previously informed them of my coming and always after already having eaten. Because of this Hazrat Meeruty often used to become quite displeased. How could one eat so early. Hazrat Thanwy also used to ask me when I arrived with the 10 o'clock train: "Tell me, do you eat lunch in the morning?"

But the fact is that when I went to visit these buzurgs, I always had one or two rotis with my tea. When Hazrat used to ask me this question, I used to reply: "Hazrat I did not eat last night. Therefore I ate this morning."

This was true because for many years I had the habit of not eating at night.

Hazrat Meeruty used to become displeased and Hazrat Thanwy had informed me verbally and in writing that I was excluded and exempted from the regulations in the Thanabhavan Khanqah. But because of the fact that the regulations in both Thanabavan and Meerut were quite strict, and because I many times had to listen to the scoldings handed out to those arriving without permission or without having previously informed Hazrat of their intended arrival, I tried to the best of my ability to adhere to the regulations and never went without having already eaten.

The contrary was the case when visiting uncle or Maulana

Raipuri, then I stopped eating one day before leaving. In this regard there are many incidents which happened concerning Hazrat Raipuri and myself.

Once my late uncle Maulana Mohammad Ilyas arrived from Delhi. Immediately on arrival he told me: "Come, let us go to Raipur."

I said: "Sure, let us drink tea first."

Because there was a delay in the tea-drinking we arrived at the tanga-stand a bit late. At that time buses and cars were not yet available. We took a bit of time searching for a tanga until very near to Maghrib time. Uncle suggested we should first perform Maghrib then leave. I got the tanga-driver to agree. Finally after Maghrib we sat down and were on our way. We arrived at Bahut round about Esha time. Uncle suggested: "Let us first meet Shah Zahif Hasan before we leave."

I answered: "Hazrat, it is already quite late. There is not time now. Let us rather meet him on the way back."

Uncle answered: "No, we do not know if we will have time when we return. The whole night is ours. Let us meet him now."

I replied: "I will not go. You may go and meet him. I will sit here and wait." Uncle tried a few times to make me agree but I sat down on the ground and repeated: "You go and meet him. I will wait for you here. When you return, I will continue the journey with you."

Then my uncle asked: "But why this stubborn-ness?"

I replied: "'The time is very inappropriate for meeting

anyone. He will surely insist that we eat with him and will insist strongly. Moreover to eat at the homes of the wealthy ones is not suitable for ones like us. We will put forth in a minute whatever is available. He will surely make a special occasion of it with special effort to put forth something special. That will take up at least two hours. Then he will say: 'It is now quite late. Sleep here and in the morning I will send you in my car. Much time will be lost in this way."

Uncle said: "But we will not accept his offer of eating."

I replied: "No, he will be very persistant so that it will become difficult to decline his offer."

Finally my uncle agreed upon this and we set forth towards Raipur. It was the hot season as we arrived in Raipur after eleven o'clock. Everybody was asleep. Hazrat Raipuri too was asleep in his thatched roof hut. In front of Hazrat's room there was a lamp burning throughout the night. When we came there, we quietly took our mats, spread them on the ground and performed wudoo. We were about eight or ten people. We started to perform salaah. I recited the takbeer slowly and my uncle was to lead the salaah. Suddenly Hazrat woke up from where he was lying. Seeing all this he came running towards us, shook hands with all and said: "I saw this noise and movement from far off, but I was under the impression that you were these local people who had come to eat my guavas or other fruits."

Then he said: "Hazrat, what about food?"

At that time it was not my habit to eat at nights, but I realised that if I refused the other people would also have to refuse. This will mean their having to remain hungry throughout the night. Therefore I said: "Yes Hazrat, we will definitely eat."

Saying this, I called out to Haji Zafar who was also lying down: "Hajee-ji there are eight people who would like to eat."

May Allah reward Hajee Zafar and his wife well, and grant them the comforts of both worlds. Everyone who has any contact with the Raipuri house will be well acquainted with them. They often prepared food for fifty or sixty guests in an hour or two. What was it to them to feed eight men? I also told him not to make any arrangements for me as I would eat in the morning for which two or three egg cakes were sufficient. I also asked him to prepare some 'kieriyo' with lots of 'mirch' for a chutney.

We performed salaah and while we were busy the food was prepared. I asked my uncle: "You would not have been given food so quickly at that place?"

At Hazrat's place and through him all over India and even in Arabia, chicken has practically become part and parcel of my diet. There is a very nice story in this which I will tell in connection with my pilgrimages Insha-Allah. My great weakness for meat and my almost inability to eat food without meat has many stories to tell but there is one interesting one which happened in 1331 Hijri.

One of the peculiarities of my father's method of instruction was to make use of his special most capable and intelligent students to teach students in lower grades in front of him. (This has already been mentioned in a previous volume of this as well as in Ikmalus Shiyam). In 1331 Hijri I was to teach 'Maqaumaat' to a class in which which the two sons of Hakeem Ayoob -Moulvy Naseeruddin and Sheikh Anwaar Ahmad and another boy, whose name I do not remember. That year I had a very bad attack of scabies. It was so bad that the rash caused by it resembled the rash

of small-pox. It spread over my whole body which became full of pimples. Puss was oozing from the pimples at all times. My bed was spread full of ashes and leaves from the 'Neem' tree and these became wet with water oozing from me, and were changed daily.

I was ordered to stop eating salt, meat, chillies etc. The Hakims prescribed that I should drink a medicine called 'Karha'. In it was mixed another herb called 'Shahtarah' and another called 'chera-ita, the leaves of this 'Neem' tree plus other things. These had to be boiled together for three days and put into nine bottles, of which I had to drink one glass every morning and evening.

It had such an unpleasant smell that the moment I brought it to my mouth I would wrinkle my nose. I had to close my nose to drink it. I can still remember what a calamity that was. Anyway, that also finished but for days on end I had to starve myself. The three boys studied 'Maqaumaat' by me.

On the western side of the madressa there was a small house consisting of only two rooms, one on the eastern side in which my father used to sleep. That was his room. The other one on the western side was the one in which my mother, my sister and I slept. Towards the northern side of this room there was an open door over which there was an iron gate. Over my bed there hung a long purdah curtain towards the women. Outside this door the boys used to sit and learn 'Maquamaat'. I also had another lesson there for the small boys.

My mother always had one or two annas lying near the headside of my bed to be given as sadqa to anyone coming to the door. It was the cold season. After lessons I told Naseeruddin to wait a bit. When all had gone I gave him a

two anna piece an asked him to buy me a kebab. In those days for one paysa one received such a big kebab which to-day you will not get for two annas. I told him: "Go and buy me a kebab. Have a lot of 'mirch' (chillies) thrown over it as well as onions. Cover it nicely in paper. And if you tell anybody about it, I will beat you with my shoes on your head so much, that you will become bald.'

He brought the kebab and handed it to me through the door. I went to sit down behind the purdah and ate it, enjoy-ing it to the full. But whatever passed over me after having eaten, is still fresh in my mind. My head started turning and due to the heat of the chillies my whole body started aching. Two hours later my stomach started working and I had a heavy bout of diarrhoea. With great difficulty I had to rush to the lavatory repeatedly. It was so bad that two per-sons had to practically drag me to the lavatory. I had to wear a lungi. Before I could even sit down the faeces started to flow from me. Together with this something else also happened. Those pimples from which pus and water had been oozing two hours previously, dried up. While sit-ting there in the lavatory, I removed the crusts from the pimples on my thighs, back and stomach and threw them away.

My mother became very worried and once or twice even shouted to ask why I was taking such a long time in the lavatory. But when I came out my mother and everybody else were so surprised to find that my rash and pimples were gone. Everybody wanted to know what medicine I had taken and whose prescription did I follow. Another asked me what kind of 'Amal I had recited. And many other ques-tions.

For as long as my father was alive I did not tell him and I just hope that no one else will ever try this prescription

again. That was a day when I just escaped with my life. The circumstances, strength, system temperament of one person differs from that of another and Allah's manner of dealing with one is not the same as with another.

Now in this respect, in between the lines, I wish to tell another story:

I have this weakness for cold water which has been with me since childhood and has not even left me now in my old age. This story is about twenty-five years old. I had a very good friend who was very kind to me, the late Moulvy Abdul Hameed. May Allah grant him a high place in the hereafter. It was the month of December. He went to buy some ice for me. The shopkeeper seeing his Moulvy-like appearance, stared at him in surprise. Moulvy Saheb told him: "It is for Hazrat Sheikh."

The shopkeeper said in anger: "Look, whether it is for a Sheikh or a Qazi, it does not matter one bit. In these days no one else uses ice except alcoholic wine-bibbers."

My Hazrat Raipuri had a habit that when I visited him in December and January in the sugar-cane season, he used to order cane-juice to be brought to my room on top of the roof of his room after Esha at night.

Then at the time of Tahajjud in the latter part of the night he used to give me some to drink before Fajar salaah. At that time it was generally so cold that it had almost solidified like ice. But together with it he used to order: "Let no one else ever follow Hazrat Sheikhs example."

He often used to advise me against this habit. Another man was also staying with Hazrat, Shah Sikander Ali Saheb from the Punjab once drank some of the juice which was

left over and in the morning he said: "Hazrat it was very delicious and enjoyable." In the Punjabi tongue he further praised it. Hazrat became very angry. May Allah pardon Shah-ji. That same day he developed a heavy bout of fever and that same fever became the cause of his death. May Allah fill his grave with noor.

Once I had a carbuncle. It was during Zil-hijja. Hazrat Raipuri came here to visit me. He was always very much concerned about my health and whenever he heard of my feeling slightly unwell. He was very concerned as he had heard that this illness can be very dangerous.

This time he was very worried and went about worrying all over the town. The doctor was called and he too expressed concern. He injected me deep into the back twelve times. The result was that the carbuncle spread to the whole area where the injections were given. The doctor was even more surprised and worried that even after such deep injections, there was no response to the injections and that it had actually worsened.

Now from my childhood days it had always been my habit to fast on the 9th of Zil-hijja, and apart from drinking a cup of tea I usually ate nothing. This was because on the following day (Eidul-Adhaa) there was an invitation from Allah's side. The whole family had learnt to act likewise, and it was general policy that from the 10th Zil-haj to the 12th no bread was baked at home nor brought from outside. Nowadays, because of the coming and going of guests and visitors for the past ten years or so this habit has of necessity been stopped. Now for the sake of guests bread has to be baked, but prior to that no bread was baked during the Ayaamun Nahr for many years. There was always this light-hearted comment of mine that : "If together with the meat from Qurbani, bread was part of the da'wat, then

sadaqa-e-fitr would have had to be given at the time of Eidul-Adhaa."

In those days if ever bread was required for any visitor, then it used to be brought from the market.

Back to the carbuncle story. The injections were given to me on the 8th Zil-hijja. All those who looked after me together with Hazrat himself complained that I did not take precautionary measures. The doctor who was very kind and generous to me and later became even more so, was most emphatic in ordering me to abstain from certain things. These people did not know of my special policy and practice during those days. I was advised that for the following five days I should not eat nothing except meat. The moment that was said, there was loud laughter in the majlis. Hazrat Raipuri then said: "Who can stop that one from eating when Allah feeds him?"

Now all these habits have gone and almost all things are the same. Even meat has not got the same attraction for me, but is still very much preferred.

Lately the doctor in Aligarh also said to me: "Your blood preasure is a bit low. It has to be raised somewhat. You should eat buffalo meat. That will be beneficial. Second in beneficiality is chicken."

There are some more of the love-of-meat stories.

7. Another of my bad points is my fear and dislike of travel. From the very beginning of my life this has been part of my nature. It started, as I must have already mentioned in 'Al-Etidaal', with my father insisting on me not going anywhere. This caused me to develope the habit of not going anywhere so that throughout my life I looked upon travel as being a form of calamity.

Therefore, whenever I had to go somewhere, then for three days before the time I felt so terrified that I would get fever from worry. And on return it so happened that for days afterwards I used to feel exhaustion, fever, headache and these things always increased. When I used to look at Hazrat Saharanpuri and especially Hazrat Sheikhul Islam Maulana Madani, I always felt greatly envious (of their ability to travel much on long distances seemingly without any bad effects).

Of those who saw and knew Sheikhul Islam, there are still many people around. He used to travel from Deoband to Delhi on Thursday to be chairman of a meeting there that night after Esha and then attend a meeting of the Shura. Thereafter he would leave the same night for Nanota (more than a hundred miles away) arriving there by fajar time. Then after the fajar salaah he would give a lecture there at a jalsa, travelling from there afterwards to give a public address at Sansapur at about eleven o'clock at another jalsa, thereafter giving another lecture at Bahut (some distance away) after Jumua prayers. Thereafter he would take the half past four express train back to Deoband to lecture to his Daura class the same night. This was just one occasion. Hundred of such programmes were attended by him.

Hazrat Saharanpuri used to dictate the notes for his 'Bazal Majhood' quite comfortably. His special assistant Haji Maqbool Ahmad always kept his bedding with clothes ready for travel and at the last moment called a tanga for transport to the station, shortly before travel time. Then when the tanga has arrived he would call upstairs: "Tanga a-ghaya..." (The tanga has arrived).

Hazrat would then finish the sentences he was dictating, get up slowly, go into his house and emerge soon afterwards to go and board the tanga. I would then be concern-

ed that the time for the train to leave is very near and yet Hazrat is not worried at all, taking his time.

I, on the other hand was such that two days before travel, I would be so worried that I could not do anything properly. For me it is a case of
"*Travel is a part of punishment.*"

This is the reason why invitation from well-wishers cannot be fulfilled. Truth of the matter is that I would greatly love to satisfy the wishes of my friends and travel to them but I have not the courage to undertake journeys. So much do my health suffer from it and so unwell do I become that it is almost impossible for friends to believe.

When about fifty years ago some of my relatives were studying in Aligarh, they invited me to come there and I actually promised that I would. When that group graduated and returned, another group went, and I again promised to come. I promised, and my promise was meant in earnest. Now, all of them has studied English and obtained their degrees but I had only reached the stage of intention, however, now treatment for my eyes has brought me here. I have now been here on two occasions for a month each. I do not know about the future. And it is during the period of my treatment here that I am dictating Aap Beti.

About fifty years ago I had promised some friends to come to Muzaffarnagar and again the promise was a serious one, meant to be fulfilled. But because of this fear for travel I have put it off time and again. Now those very people whom I had promised have all passed away. May Allah pardon them all.

Once Hazrat Madani went to Muzaffarnagar for electric treatment to his knees. He stayed there for about ten days.

Those gentlemen to whom I had given a promise wrote to me: "You have made a promise to come here. Hazrat Madani is here now. This will be an opportune time for your visit. You will be able to visit him and also fulfill your promise."

They thought that Hazrat Madani will be pleased and mentioned it to him. Maulana Madani immediately wrote a letter to me saying: "Through the grace of Allah my health is very good. Do not worry to come here to Muzaffarnagar. On finishing my treatment I shall leave from here two or three days earlier and come to Saharanpur and then go back to Deoband."

And so he did. He left Muzaffarnagar with all his luggage and attendants by rail, allowed them all to get off at Deoband and came here. Then he left on the next train back to Deoband.

The grandson of Hazrat Gangohi, the late Chacha Yaqoob was a man for whom I had a lot of love. During his lifetime I used to visit him about once every two or three months. On behalf of his mother Hazrat Sahebzadi Saheba Rahmatullah Alayha he often requested my presence in Gangoh, even though during her lifetime I used to visit there quite often, but her love was such that those visits were not considered enough. My excuse for not going more often was that by doing so, I would be neglecting Hazrat Saharanpuri.

Once she requested that Hazrat come to Gangoh. At the same time there was also a request from the people of Abhe. Hazrat accepted both invitations. It was decided to travel by rail first to Nanota and after Zuhr to Abhe and to stay over there for the night. Then early in the morning from there to Gangoh, to return from there the next afternoon.

Hazrat accepted this which meant that in two days time three places.would be visited.

I was writing Hazrat's letters. Chacha Yaqoob said to me: "Now you will have no excuse. Hazrat himself is coming."

I kept silent. There really was no excuse now and I accompanied Hazrat. Chacha had one habit of disembarking at every station when travelling by rail, which gave him the chance of meeting people or sending messages to others. I knew about this. When we reached near Rampur station I drew near to Hazrat and said: "Hazrat, because of your command, I have come with you on this journey. But I had many notes of Bazal put aside for checking through. I thought that if ever Hazrat goes somewhere on journey, then I would do the checking."

Hazrat replied quickly: "But why did you not say so there?"

I answered: "At that time Hazrat had already made a decision (that I should come along). Therefore I had no courage to object."

Then he said: "When we reach Nanota, you should go back quickly."

When we reached Nanota arrangements were made for the journey to Abhe, and when my name was mentioned, Hazrat said: "No, he will not be travelling. It is necessary for him to go back."

I will always remember Chacha Yaqoob's anger at that time. He said: "I purposely stayed with you all the time so that you do not secretly play any trick to get out. I did not even allow you to speak to Hazrat. When did you manage to persuade him? Just tell me that !"

I just remaind silent but Hazrat said loudly: "No, no! It is most necessary that he should go back."

The late Chacha Saheb still repeated: "Just tell me, where did you speak to Hazrat?"

When I arrived here, one of Hazrat's relatives who had always tried to get that one of his sons should be put in my place for the writing of 'Bazal', heard of my return from Nanota and said in an angry tone: "All these things are just to win favour. He never wanted to go on journey with Hazrat. I was watching his face. He supposedly went in answering Hazrat's command. I do not know what tricks he played on the way so that Hazrat should become pleased that he is going back to do Hazrat's work."

He said to me: "What trick did you play?"

I replied: "Some copies has to be checked."

He said sarcastically: "Of course, they have to be checked. But I could see that you did not like to travel with Hazrat. I could not understand why this morning you agreed to go with."

There are many similar incidents which passed by. Sometimes I had to follow Sheikhul Hind's pattern. I have heard that if ever he had to go to such a place where his religious scruples did not allow him, he first of all refused. But when force was put upon him and he was forced to go against his nature, he used to take tablets to induce diarhoea. A couple of times I have had to make use of this ploy. But in general the very thought of having to go on a journey was enough to make me sick.

No. 8: Another one of my bad habits is the fact that I always

had a great dislike for people's intercession, recommendations and recommendatory letters or notes. I have heard that whenever my grandfather used to go to Nawab Chatlari Saheb he used to carry with him many applications to put before the Nawab Saheb.

I have always seen that whenever anyone used to come to Sheikhul-Islam for any recommendation, whether it be to the principal of a madressa or to the Chief Minister or to the Prime Minister, he quickly wrote such notes. There were times when I used to ask him: "If anyone comes to you and ask to give a recommendation that Pandit Pand should be removed as the Chief Minister of U.P. province and I be placed in his position, will you also write out a recommendation?"

Then Hazrat would only laugh. I have a special dislike for these 'sifarish' recommendations because it has not remained mere recommendation and intercession on someone's behalf. It has reached a stage where reliance is put upon the word of the intercession and not on the suitability of the candidate. The Hadeeth says:

اشفعوا توجروا وليقض الله على لسان رسوله ماشاء

"Intercede (on behalf of others) and you will be rewarded. Let Allah be the judge upon the (truth of) the tongue of the (interceding) messenger."

Nowadays it is no more a question of recommending. It has reached a stage of command and demand. Thus I have a great dislike and disapproval of 'sifarish'.

Rasulullah Sallallahu Alayhi Wasallam has in numerous hadeeth advised against the acceptance of presents. Hazrat Umar bin Abdil Azeez Radiallahu anhu is reported in

Bukhary to have said that during the time of Rasulullah Sallallahu Alayhi Wasallam a present was still a present, but today it has become nothing but bribery. And this is indeed true.

Once one of my relatives Moulvy Zaheerul Hasan said: "If anyone does not accept my recommendation on behalf of anyone, then there will always be a fight between him and me. I will cut off relations with him and I will terminate visits between us."

I told him: "If anyone reject my recommendation, I will be more pleased with him then I will be if he accepts my recommendation. Because I will feel that in accepting, he was placed under pressure."

Before the partition of India many Muslim Governors and Judges used to come and visit me. And whenever they did come, it was because they had heard my name somewhere before coming here to meet me. My habit was always to treat them with the greatest respect and to ask them please not to come back.

And when, in surprise they asked what the reason for that was. I would say: "You are governor. It is difficult for people to reach you to be able to speak to you and they fear having to meet you. But every second person will want to use me in order to get to you. They will reckon that I am in contact with this governor, judge, deputy-inspector or magistrate. They come to my place and I will be called upon to write recommendations to you on their behalf. This will cause me great difficulty."

A couple of them actually accepted my plea. But then there were two deputy-inspectors, whose names I do not recall, who had a very close and informed relationship with me.

They simply said they would never stop coming to me no matter how much I tried to stop them. They promised that any recommendation by me will not be accepted if there is no eligibility.

I told them many times: "Accepting or not accepting is your prerogative. That is something that will still lie in the future. That is not the problem. The problem is that I will be caught in a web of having to make 'sifarish'."

In this regard an interesting incident took place: My one relative Moulvy Mahmoodul Hasan Kandhlawi had always been a teacher who was always second in command, but occassionally on the absence of the principal, he was deputised as principal. Once during the time of examinations, he happened to be the acting principal. Because of the fact that he used to visit me quite often, the school students knew of our family relationship. Without any exaggeration I can say that hundreds of people came to my door saying: "Tomorrow the children are writing their examinations. You are a relative of the principal. Please make 'sifarish' for my son."

In the first place I used to explain to people that in an examination there is no such thing as a recommendation. I myself was the responsible authority in a madressa and a great opponent of any form of recommendations. But the more I tried to give arguments and explanations, the more they came to make requests. They came and went to the madressa night and day until in the end I became fed-up. I could hardly do any work. Up to Thuhr time I tried to explain to these people but later when that did not help, then in the afternoon I said: "Okay, come tommorow morning. I will definitely make 'sifarish'."

After Maghrib I sent someone to call Bhai Mahmoodul

Hasan to come to me, I explained to him the position in which I had landed and that to merely refuse did not get me out of it. I said to him: "A plan has come into my mind. Whoever comes for 'sifarish' tomorrow, I will without reading the application, write a recommendation upon it. When that comes to you and you see my recommendation, you should immediately tear it up and throw it into the face of the applicant saying: 'What is this? Is this his only work just to sit and write out recommendations?'"

At first Mahmood was strongly against this plan. He asked: "How can that be? How can I do a thing like that?"

But when I explained to him that this was the only way in which he and I can be saved from this calamity, he agreed. I said to him: "Remember, if by chance through my recommendation, incidentally a student should pass, you will be accused and blamed for favouritism. It will be said these people passed through recommendations, not ability."

For a long time I kept on explaining to him and he understood. The next morning I began writing out strongly worded recommendations and Bhai Mahmood acted upon the plan put forth by me. May Allah reward him. I wrote about ten or twelve recommendations. Very soon the news spread through the school that family relationship between ourselves were bad. Then they started wandering whether this bad blood was because of our personal relationship or whether it was an old family fued. What could be the basis thereof? Nobody actually asked him or me about it, but I believe the inquiry is still carrying on.

The result was that he was saved from being troubled any further and so was I. Furthermore this rumour that our relationship was bad proved to be very beneficial for us both, and more easier than the problems that would have been caused by 'sifarish'.

It is sufficient in this regard for me to follow the lead and example of Hazrat Thanwy; who also tried his utmost to avoid having to make a recommendation. Even now too I have a great resentment against such people who look upon a recommendation as a sort of demand. I have even through my own incompetence had to reject recommendations from some of my own highly respected elders.

Once during a strike in Darul Uloom, one of my own class relatives was involved. I made a public announcement that any student involved in a strike at Darul Uloom, will not be allowed to enter Mazahirul Uloom. It so happened that the father of this boy, who is one of my elders and an elder of my elders as well as one of Hazrat Thanwy's special attendants, came with his son to Mazahirul Uloom. Our Nazim Saheb, according to his habit of passing the buck to me, told them to speak to me and got out of the issue.

When this late elder of mine heard that he had to speak to me, he became very pleased, feeling now it was a family matter.

He told me: "I have brought this boy here to be admitted. Nazim Saheb has put the matter in your hands."

I replied: "This madressa has already resolved that no student involved in the strike in Darul Uloom will be allowed to be admitted here."

Initially the late buzurg saheb spoke to me softly but later he started scolding me in a threatening manner.

I said to him: "This is not my personal affair. This is a madressa matter. And the interest of the madressa must always enjoy preferance above personal interests."

He asked: "If I bring Hazrat Thanwy's written recommendation, then what will happen?"

I knew that in this case it would be difficutl to obtain Hazrat Thanwy's recommendation but still I knew that if he managed to get Hazrat to recommend, Hazrat will put down some points from the madressa constitution and refer to rules and regulations. Hence I told him: "If Hazrat Thanwy does in fact recommend then I will say to him too. This is in the interest of the madressa. Remember Hazrat Bareera Radiallahu anha excused herself from accepting Rasulullah Sallallahu Alayhi Wasallam's recommendation. So if Hazrat Thanwy, in his capacity as 'sarparast' of the madressa should command me to admit this student, then I will have no problem in admitting him. And then not only for this student, but also every one whom he should wish to have admitted."

I knew and he also knew that Hazrat would never write such a recommendation.

I have already stated that with Hazrat Madani the writing of a sifarish was an everyday thing. If it was within the rules of the madressa it was an honour for me to accept his recommendation. But where I found it being against madressa regulations, then I would apologise for not accepting it.

Once a certain person came here with a very strongly worded recommendation from Hazrat Madani addressed to me. Having read the letter I placed it down as if it was nothing. The person asked me: "What do you say about that?"

I replied: "This is a letter from Hazrat to me. It does not say that you should ask me for an answer. I will write my reply to Hazrat himself. He did not write that I must give the reply to you."

He said: "Write on it: I do not accept this."

I replied: "Well Maulana did not even write that you should be allowed to give the answer."

Then he said: "In that case give back my letter of recommendation."

I answered: "This is Hazrat's letter to me. You are merely the messenger who brought the letter. Bring me another from Hazrat which says that the letter which he had sent to me, should be given back through you."

For a long time he stared at me. I said to him: "You have no right to this letter. Hazrat sent a letter by your hand to me, just as he would send it through a postman."

Then he said: "But the letter is in my regard and about me."

I asked: "What right did you have to read a letter addressed to me?"

He answered: "I had the letter written to you."

I asked: "Did you ask Hazrat for permission to read the letter?"

The end of the matter was that I did not return the letter and I did not do as the letter asked. When several days later Hazrat came here I apologised for not accepting his recommendation.

He replied: "I merely recommended. I did not command you..."

I said: "Some people's recommendation fall in the category of a command."

These kinds of stories regarding sifarish from Hazrat Madani happened many times. It happened in connection with students, officials and also in political matters.

9. Another of my bad habits is this that I am generally much opposed to the Ulema of this present age regarding academic (Ilmi) matters

It has always been the habit of my elders that for a student to be involved in reading newspapers, attending jalsas and attending majallis was looked upon as being bad and destructive. In our student days even the teachers did not read newpapers. I have already made mention of this. I believe that those strikes, unrest and uprisings which are now becoming more and more common in Arabic madressas, is very much caused by newspapers. They read about strikes in schools, strikes by workers and then the fools do not realise that they are the "heirs of the prophets". Then they forget that they are the ones who are the heirs and descendants of Rasulullah Sallallahu Alayhi Wasallam and the Sahabah Radiallahu anhum. Theirs is the capability to grab hold of the perfect example of Rasulullah Sallallahu Alayhi Wasallam and become the leaders of the world, but the fools that they are, they have licked up the spit of others and become their followers.

When Rasulullah Sallallahu Alayhi Wasallam saw Hazrat Umar Radiallahu anhu reading a copy of the Torah, he became very angry and his face turned red. Hazrat Abu Bakr perceived this and said: "O Umar, death awaits you, can you not see the signs of anger on the face of Rasulullah Sallallahu Alayhi Wasallam?"

When Sayyidina Umar Radiallahu anhu saw the anger, he immediately went to sit down and recited:

اعوذ بالله من غضب الله ورسوله ... رضيت بالله ربًا وبالا سلام دينًا وبحمد نبيًا

"I seek refuge in Allah from Allah's Anger and 'the anger of His Rasul....' We are satisfied with Allah as our Lord, and with Islam as our deen and with Muhammad Sallallahu Alayhi Wasallam as our prophet."

Thereafter Rasulullah Sallallahu Alayhi Wasallam said: "I swear by Him in whose Hands my life lies, even Moosa should be present at this time and you should discard me and follow him, you would sway from the straight path. And even if Moosa should be alive and had been present at the time of my prophethood, he himself would have followed me."

According to another hadeeth quoted by Hazrat Umar Radiallahu anhu. He once asked Rasulullah Sallallahu Alayhi Wasallam: "We hear some words from the Jews, which to us appear very nice. If you permit us we shall write them down."

Rasulullah Sallallahu Alayhi Wasallam replied: "Are you in doubt regarding your deen as the Jews and Christians were? Verily I have brought to you a clear shariat. Even if Moosa should be alive today, he would have had no other way out than to follow me." (Mishkat)

Many other hadeeth on this topic has been mentioned in hadeeth and we people while not only discarding to follow the example of Rasulullah Salllallahu Alayhi Wasallam, do not even find time to read about the life and character of Rasulullah Sallallahu Alayhi Wasallam. No we want to see what the newspapers says. We want to see what France and America say and what these Kuffar say. In licking up

the spit of these people we get so much enjoyment that is not even found in eating honey.

When it is said "Listen to what Rasulullah Sallallahu Alayhi Wasallam said" or "Listen to the translation of what Rasulullah Sallallahu Alayhi Wasallam said or did", we cannot find the time. But when it comes to reading newspapers and magazines then let alone attending classes, even if the salaah passes by, no attention is paid to it. We are not speaking about the general public. We refer to those who are supposed to be religious minded. When I even see how the takbeer Oolaa is being recited in the masjid and students of deen are still sitting in shops or restaurants reading newspapers, then I know what heaviness passes over my heart.

2) I have always been a great opponent of introducing English and Hindi into the Arabic madressa curriculum. Our elders never gave permission for the introduction of English into the madressa. They always opposed it. The same is the case with Hindi. I also oppose its inclusion in the madressas.

When I was a member of the Darul Uloom, Deoband Shura, a certain member, being influenced by the needs of the day, introduced a motion to include Hindi in the madressa. I rose to oppose the motion strongly. There are schools and colleges in almost every village, in comparison with those thousands and thousands, these few madressa students have come to study Arabic. Why should we push them also into that line?

Maulana Hifzur Rahman was still alive at that time. (May Allah pardon him and grant him a very high rank). He rose to give a very effective speech in my favour and said: "All of you know what a great supporter I am of learning Hindi. But

as far as Hindi within the walls of Darul Uloom is concerned, I support Hazrat Sheikhul-Hadeeth. Most certainly we should try to keep Darul Uloom as much as possible on the lines envisaged by our predecessors."

The original mover of the motion stressed the needs of the day. But Maulana, on my behalf retorted: "At the time of the establishment of Darul Uloom, the need for learning English was as much or even more then the need for Hindi is today. And I am also in favour of that, but as far as Hindi within the walls of Darul Uloom is concerend, I am in full agreement with Sheikhul Hadeeth."

Perhaps there would not have been much effect from my opposition to the motion, but the enthusiasm and earnestness injected into it by Maulana Hifzur Rahman carried the day. Even today there are many of those who saw his emotional zeal.

I think I have mentioned somewhere that Mufti Kifayatullah in spite of his political involvement, had accepted my view in this regard as being opposed to his own views. And whenever he stated his views, which were very much contrary to mine, he always also mentioned my view without mentioning my name. With regard to the affairs of Darul Uloom Maulana Hifzur Rahman had the same practice. Very often in spite of our divergent political viewpoints, he always showed respect for my views.

3) Similarly I have always been and am very much opposed to the introduction of industrial arts and crafts in the Arabic madressas. During the lifetime of Hazrat, if anyone tried to have it introduced into Mazahirul Uloom, Hazrat himself used to oppose the motion. We had no chance of taking up the fight. But after his demise, during the era of Hazrat Nazim Saheb, many generous people with good in-

tentions tried to introduce a department of industrial arts and crafts training.

Whenever anyone came to discuss it with Nazim Saheb, he inevitably refered them to me and when they spoke to me, my reply was always: "Instead of you introducing it into the madressa, why don't you open an independent centre somewhere in the city. When anyone graduates from here and because of thinking that he may not be able to find employment as a religious teacher for his future, then I will recommend that he come to you to learn these arts and crafts. He should not become a beggar."

My opposition to the above three things is based upon what I have experienced and observed. In the first place there is the practices of my elders. Throughout the years 'tasawwuf' had remained the very life-blood and essence of the lives of the elders of Mazahirul Uloom and Darul Uloom, Deoband. Among the elders of both these places I do not think there is anyone who was not attached in 'bay'at' to some Sheikh. And you will not find one who was not involved in the practices of zikr.

But in spite of that Hazrat Gangohi had strongly opposed the initiating of students into bay'at during their times of study. This was because he felt that for a student nothing should divert his attention from study and research. But I am sure that if he should see the unmindfulness of students in these days Hazrat would surely allow bay'at even before their final graduation. The latter scholars of tasawwuf have only chosen that students may enter into bay'at. They do not, however, give permission for 'zikr' and 'shughl'. They still accept that any activity during study time is most distracting and harmful to the acquisition of knowledge. There is that famous saying of knowledge speaking to us: "As long as you do not give yourself to me

in full, I will not grant you even a little of myself."

It was the practice of the predecessors that they used to teach for Allah's sake and through arts and crafts they earned their living. But I say without any exaggeration that I have seen many intelligent and capable students, who out of their own desires or because of the force applied by parents, have started to study English with the result that English pulled them to its side. Their intelligence and capabilities are still a cause for great anguish.

Many friends had applied in our own madressa to become assistant part-time teachers and promised that for the madressa there will not be any expenditure on them. They would spend the rest of their time in business. However within one year business pulled them completely into its fold with the result that it was farewell to the madressa.

The magnetic attraction of worldly things and the attraction of wealth are things natural to men. Allahu ta Aala also speaks about this natural phenomenon. In Sura Qiyaamah He says:

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ وَتَذَرُوْنَ الْاٰخرة (الآية)

This is the general trend in the world. This is why I was always and am still opposed to these things. All these things are 'dunya' and 'Ilme-deen' is Akhirat. This accursed world becomes our conqueror, while the 'Akhirat' is being lost to us. However there are exceptions when Allah grants His Grace. My father was also a business man but remained busy in teaching and study right up to the end. Business did not cause him to cause any harm to any of his works of righteousness. But these are exceptional cases. If we judge, we must look at the general trend.

4) Similarly I am very much against changing the madressa curriculum. I have already written down the details of my studying days and that I never strictly followed the normal curriculum. In the method of education my father was a Mujtahid, an original innovator. Therefore from the early days of my studies I was a good victim of changing the curriculum. From 1335 Hijri till 1338 Hijri I collected all the curriculae from all over — from Nadwa, from the Ahlil-Hadeeth madressas, from the madressas in Mecca and Medina. Then from all these we produced two courses, one the 'Mutawal' and the 'Mukhtasar'. The first of these was to last eight years which was meant for those whose financial status were okay and who intended getting into teaching and research. It was meant for those whose family tradition was such that knowledge of deen always existed in it's circles and for those with great enthusiasm for deeni knowledge.

The second course was meant for those regarding when it became known that teaching and research was not for them, or who after studying became doctors or farmers etc. Like players playing chess my head was turning round and round and after much thought and consideration we produced this curriculum. At that time I also wrote a little booklet on the subject and intended even to publish it. But as the teaching according to this new system and our experiences increased, so the madness of tampering with the course started to leave my mind. When there was some alteration regarding language studies it was no real harm, but in fiqah, Usool fiqah, hadeeth, tafseer and the important books in language eg. Káfia, Sharah Jami etc., I am most definitely not in favour of any changes for some very good reasons. The most important reason is this: Seeing the continuous changes in English courses, the idea became clear to me that if the madressas of Arabic studies also followed suit, the continuous changes would change it

beyond recognition and stubbornly some would still claim it is the same thing.

Secondly, if the course was left open to every change, it would mean that every person of influence or scholar of research will desire that his created work should be introduced into the course. I have seen this time and again in my years of teaching from the first year up to the end. But it is time the acceptance which the curriculum put forth by our predecessors enjoys is such that there is no scope for any change.

Thirdly, the present course books have been in use for such a long time and 'hashiyas' and commentaries have been written, so many of them during these one hundred years, that should one wish to produce half of that for any new books to be introduced it will take fifty years. And if those new books are accepted in the course, then as time goes by towards that fifty years so many changes would have taken place by then.

Fourthly, I will not say this to others but say this with conviction to my own students that their ability is such that if they have to teach the books in the present course, they will definitely in some way or another be able to do so with the help of all the side-notes and commentaries which are presently available, but as far as new books are concerned, I am sure that ninety percent of them will not be able to do so.

Let us take one kitab - Sharah Jami. If in its place Ibn Aqeel is introduced, just as I wanted during my days of madness regarding changes to the Nisaab, then I am afraid if the teachers of this book are not going to be Ulema of high calibre and ability, they will find great difficulty because, there are no commentaries. But as far as Sharah Jami is

concerned, there are many Urdu, Arabic and Persian commentaries to assist the teacher.

If in the place of Nisai and Ibn Majah, another book "Tayseerul Usool" is introduced, then in spite of the fact that for the former two kitabs there are no easily available commentaries, there are many different types of side-notes, which do not make it so necessary for any commentary. On the other hand for "Tayseerul Usool" there is not even a single side-note. For 'Ibn Majah' the haashiya 'In-Jahul Haajah' is more than sufficient.

These new age teachers who had become teachers because of the respect and recommendation from us, and whose student days are still fresh before our eyes, who due to looking up Urdu explanatory notes before teaching, may make some headway but when there is no Sharah, they are stopped right in their tracks. These teachers regarding whom, it is my personal experience that class are merely shooting in the dark, (which nowadays is quite common). They continue to plough along through the strength of their off-the-point lectures, but I ask you, when they themselves do not understand, how will the students understand.

CHAPTER FOUR

CALAMITIES AND MARRIAGES.

Among my bad habits is also the fact that since my childhood and throughout my life, I had a great dislike of joining in marriage functions. But contrary to that I was very keen to attend funerals and considered it very important. In this regard I would like to mention a few incidents concerning both.

Since my young days I have had a fear and terror of marriage functions. Normally in childhood, children like to attend such things. Very often I have had to follow the example given in the verse:

وَنَظَرَ نَظْرَةً فِى النُّجُومِ فَقَالَ اِنِّىْ سَقِيْم

Now, in this there was no falsehood, lies or misleading ambiguity; because more than bodily sickness is the inner-sickness. And while the inner sickness is on the increase so the effect falls upon the body and outer sickness becomes prevalent. So the term 'I am ill' has always never been absent from this world.

And sometimes I have even had to act upon the practice of Hazrat Sheikhul-Hind even though I am not at all capable of following in the footsteps of such illustrious elders.

In cases such as these my elders have always had two lines of action. Firstly there is the action of Hazrat Saharanpuri and Hazrat Thanwy. Whenever they had to go to such a place where some valid factor made their presence inadvisable, they simply said: "I have no time."

On the other hand there was the action of Hazrat Sheikhul-Hind, Hazrat Madani and Hazrat Raipuri who in the face of the insistant requests from persistant ones became totally helpless, and gave in, no matter how much of an ordeal they had to go through.

Once I asked Hazrat Madani and Hazrat Raipuri the same question seperately: "Why is it that when you are being forced into a situation where you have clear excuse not to attend you do not refuse to attend in strong language?"

Both of them gave a very good answer, worthy of being

followed and with a good lesson. (May Allah grant them very high rank). Both answered in different words, giving more or less the same answer:

"I fear that if on the day of Qiyaamat it is demanded of me: 'We have sent one of our servants to you with a request. What right did you have that after having sent him to you, you rejected his request. Who are you to do such a thing?', then what answer will I give?"

I have already mentioned Sheikhul-Hind's line of action. When he was called to any function, where from Shariah's point of view he is excused from attending, he took some medicine which induced diarrhoea. This onset of diarrhoea as an excuse was such that all would accept. For these elders it was easier to cast themselves into difficulties rather then to say no.

CHAPTER FOUR

PART ONE — CALAMITIES AND MISFORTUNES.

Up to 1334 Hijri I was virtually kept a prisoner by my father and could not go anywhere. On 10th Zil-Qada '34 Hijri my father died. He died at about the same time that Hazrat Saharanpuri's ship landed at Bombay harbour. When some time prior to that a telegram was received from Hazrat from Aden, there was great joy and excitement. Everyone was very happy at his expected arrival. But the moment he set foot on land he was arrested by the Englishmen and taken to the jail in Nanital for questioning with regard to Hazrat Sheikhul-Hind's campaign against the English imperialists.

Anyway the joy and gladness over Hazrat Saharanpuri's arrival had some people preparing for travel to Delhi or Bombay to welcome him back. At that time a very close friend

Sheikh Habib Ahmad Saheb asked my father whether he was going to Delhi or to Bombay to meet Hazrat. My father still not being sick, replied: "No, I will meet him while lying in my own place."

That is exactly what happened. My father was already lying buried in the Haji Shah graveyard when Hazrat went to meet him. From after my initial years of Arabic studies till the time of the Unrest and riots at the time of Partition, there was not a single student who passed away that I did not wash and dress in Kafan, irrespective of whether they lived inside the student's hostel or outside in some mosque of the town including even those in the Khanqah or in those mosques near the Islamic School in the western part of the city. Initially I was here together with two or four other students. But from '47 Hijri onwards my friend Mufti Saeed Ahmad became my assistant. (This Mufti Saheb's story is also just like that of Ra-eesul Ahraar quite interesting and if during my stay here in Aligarh I find the opportunity I will tell it later).

Later after I became indisposed and unable to continue, he took over from me. But at first he joined me in this blessed work, to wash those students with our own hands, especially those who died of small pox, to dress them in Kafan and to remain until he is buried in the graveyard.

In this regard there is another bad habit of mine. I never used to like people to come and console me in my calamity or misfortune, even though I myself on hearing of another's misfortune, always used to haste to proceed to them for 'taziat'. People always used to expect my arrival for 'taziat and wait for it. But I never liked people to come and console me in my bereavements except in the case of some persons like Hazrat Madani, Hazrat Saharanpuri, Hazrat Raipuri. These elders are excluded from that. Their taziat

really brought peace and consolation, but as for the general public coming for taziat, I always strongly disapproved.

1) The most important incident in my early life was the 'museebat' of my father's death on 10th Zil-Qada 1334 Hijri. At the time of his death there was a debt of eight thousand rupees hanging over his head; about which Hazrat Meeruty had made mention in 'Tazkira-e-Khaleel'. This debt was a tremendous burden upon me, fearing that Allah will question about it. After my father's death, on the advice of my uncle, I wrote cards to many friends telling them that my father had died leaving a debt of eight thousand rupees which had now been transfered to me. "There is no need to come here for taziat. Remain where you are and make dua for his pardon and 'eesale-sawaab' according to your own ability."

In the letter to those whom he owed and with whom he had business dealings, I added: "Regarding the amount owing by my father to you, it will be appreciated if you will kindly supply some details."

When after Hazrat was released from Nanital jail, he came to hear of this, he did not approve of this idea of me and my uncle. He said: "You should have written like this: 'His estate consists of books. According to the amount due to you, you may take kitabs.'"

I became very glad that the letters had gone off before Hazrat's arrival because if he had made this suggestion prior to the despatch of the letters, it would have been impossible to write anything other than what he suggested. How could I have liked to see the kitabs being taken away? At this time three interesting incidents occured.

a) The news of my father's death quickly spread far and wide. He died at eight o'clock in the morning and by nine o'clock we were done with 'ghusl and kafan'. When it came to the question of where he was to be buried, there were many ideas and suggestions. Hakeem Ishaq and Hakeem Yakoob who had a very close relationship with my father wanted him to be buried in their orchard. But the people from our mohalla, especailly Haji Fazl Haq, who is one of the founders of the madressa, and his son Sheikh Habib Ahmad Saheb came along with the distinct demand that the burial should be in the Haji Shah graveyard; otherwise there was going to be a big fight. Some other people from the area also insisted upon this. Because of the fact that Maulana Muhammad Mazhar Saheb, the actual founder of the madressa is buried in Haji Shah, the madressa also insisted upon this.

At the time of the death only my mother, who was suffering from fever and subsequently died 10 months later on Laylatul Qadr was at home, plus my late young sister (marhoom) who at the time was about thirteen years old and my late wife. No one else. The crowd for the janaza increased to such an extent that there was no chance of feeding them, except in this manner that my father's most devoted students went to fetch food from the market to feed guests. They brought roti and curries from every single shop they could find, from the madressa up to the station. If I remember correctly, over three hundred to four hundred rupees were spent only on Kachori and shops kept on cooking briskly. In those days one got a nice Kachori for a paisa.

I also joined the special guests so that they should eat. I ate so many kachoris as I had never eaten in my life. I had never eaten even one tenth of that. Because of my eating with the people and urging on to eat, I heard some funny and strange comments: "He seems quite happy over his father's death. Why is it so?"

Another said: "During his father's lifetime, he was kept a prisonor. It seems today he has received his freedom."

Some ingnorant ones even said: "He seems so happy. It seems as if this is not his father who died. Maybe his mother had another husband previously."

b) There was a debt of eight thousand rupees upon my father. I was only nineteen years of age. The creditors were worried about their money being lost, They, inspite of their close relationship started demanding their money with such insistance that could not have been imagined.

During that year my financial position was so bad that it caused me great worries. Perhaps the story will be told later. But Allah's favours were so great and numerous that not only have I full faith in the verse:

وَإِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَا تُحْصُوْهَا

"And if you count the favours of Allah you will never be able to enumerate them, but also have good experience thereof."

c) The value of my father's bookshop was a bit more than the amount he owed on it, but if one looked at its sale or its value in an auction, it was much less than the amount owed. One of my father's closest admirer and friend Janab Haji Zahid Hussain, the Ra-ees of Bahut, who was quite a wealthy man suggested that I should sell the bookshop at the earliest convenience. And if the amount realized was less than the required amount to cover the debts, he was prepared to make good and supply the short-fall. Then I could choose to accept employment under him or somewhere else, teaching children. I declined this offer very strongly. For this he became extremely displeased.

d) My sister was still under age and I generally found great difficulty in keeping accounts straight and proper. Moreover this was a time of debts I therefore appointed my uncle as my sister's wakeel, worked out the value of our land in Nanital area of Kandhla, the residential as well as the vacant land and had that transferred to my grandmother, my mother and my sister. It was very little in value. Then I had the bookshop (together with the debts) transferred to me. Allah was very kind to me, so much so, that which Nawab or King has the riches which I today enjoy? However, it was not easy to make the bookshop a success because people feared that dealing with me will cause them to lose money. Therefore the first couple of years I had to struggle much.

I must say that some of my father's friends were very kind to me, especially Hakeem Khaleel Saheb formerly of Deoband who lived at Khala Par, who although he himself was not a rich man, but had many devoted friends in his mohalla who were well-off weavers.

Then there were the many residents of mohalla Pathanpura, who also were only of medium financial stature. Then there was Maulana Manfa-at Ali, the former attorney of Saharanpur, who after Partition went to Karachi where he passed away. And last but not least, my sincere friend and benefactor Haji Habeeb Ahmad Saheb, whose son was stationed in Bahawalpur as a medical officer, where he eventually died. All of these people showed me great kindness because of their love for my father.

Very often I had promised to pay debtors "tomorrow Insha-Allah". Then after teaching during the fourth period I used to proceed from the Darul Talaba to Khala Par and I would say to Hakeem Saheb: "I have promised to pay so-and-so a sum of five hundred rupees by this evening."

He would then let me take a seat in his surgery, take a pencil and a piece of paper and go to the weavers (Noor Báf) of his locality saying to each of them: "Moulvy Saheb needs money urgently. Speak brothers! What will each of you contribute?"

One will give ten, another twenty and another something similar. Withing fifteen to twenty minutes he would return with a list giving the names of the people and their amounts and the date when the money should be returned to them. This he would keep with him. The he would come to me to sign a statement stating on which date which amount should be returned to him, - on such a date 20 rupees, on such a date 25 rupees etc.

When I finished there, I would go straight to Pathanpura and if the required amount is not acquired by then, I would go to Maulana Manfa-at Ali, who at that time was staying in the mohalla Matarbán. Whenever my required amount was fulfilled, I would return. Otherwise, the last stop will be with Haji Habeeb Ahmad. He was himself a wealthy man and so also his neighbour. The moment he would see me, he would ask: "How much are you short of your target?"

To that I would reply: "I am still short of a lot. Eight hundred."

Then we would go inside and bring the required amount. In those days this had almost become a daily affair, because in those days it was extremely difficult to lend a big amount and if the promise was to repay on a long-term basis, getting a loan was almost impossible. Within about two weeks the late Haji Saheb came to know that I came to him to look for money without having eaten any food. He was a wealthy person but in his dress and eating habits he was very simple indeed. He became very attached to me

and even though that was still in my childhood, he made a testamentary request that I should perform his ghusl when he dies and lead his funeral prayers.

When afterwards he saw me coming, he asked: "How much are you short?" I would say five hundred. He would immediately get up go to the female section of the house, bring some rotis and some food, some water in a lota with a glass, place all this before me and say: "Okay, in the meantime eat this, while I bring the money."

I would answer: "Haji-ji I am not hungry, really."

Then without joking and a lot of seriousness in his voice he would say: "In that case, get away from here. I have no money."

I would be forced to eat, without really being hungry. He would return and first of all see if I had eaten or not. If I did eat one roti, he would give the money; otherwise he would again say: "Go away, there is no money."

May Allah reward him very well! May Allah grant him a very high place. Almost daily I had to go around trying to settle some demand on me. He knew about that and helped me in another way also.

He was a "namber-dár" and in order to deposit government money he had to go to Nicor. That was a time when there was a lot of peace and stability. He often had to go by cycle with the money on a Saturday morning. On return from there he would come straight to me at the madressa, saying: "I have one and a half thousand rupees in my pocket. For some reason I could not deposit it today. Tomorrow is Sunday. If you need it until the morning of the day after tomorrow, take it."

And if he said that Monday was a holiday, it would make me very happy. That would give me two days to play with. Then I would take the money and go to one of the bigger creditors. I would say to him as I placed the notes in front of him: "Today I have some money. If you so wish, you may take it now."

The end of the story would inevitably be that I would receive an extention time of payment for another month or two. Among those benefactors there was the very sincere late Haji Hafiz Zinda Hussain Saheb. May Allah grant him very high rank and reward him well.

In the beginning he lent me a lot of money. He had two special habits. Initially he never lent me more then five hundred and later never more than a thousand. His very famous phrase was: "Allah ke fazl se". Whenever I asked him for something he immediately offered me half of that. When I used to ask him: "Haji Saheb I am urgently in need of five hundred."

He would reply: "Allah ke fazl se, I will give you two hundred and fifty. Try to organise the other two hundred and fifty from somewhere else."

After two or three times I discovered that when I needed any amount from him I had to ask for double the amount, and he would, Allah ke fazl se, give me its half, being the amount that I actually needed. Then he would tell me to take it from him at the next salaah. It was never necessary for me to come to him for it. He would himself bring it to me and give it.

The second habit was that a day before the time of promised repayment, he would ask: "Hazrat-ji, what is the day today?"

I would reply: "Haji Saheb, I remember very well."

I pray that Allah should out of His Infinite Mercy and Grace grant the very best reward to each and every one of my benefactors and helpers who had assisted in every manner, financially, physically, physically, academically, spiritually and in general. Ameen.

This dua has been included in my daily duas which I have made since the age of twenty right through the years. I do not remember if I have ever not done so on any day. But it is possible that I may have lapsed once or twice. During my travels to haj and during the holy month of Ramadan, I, this humble sinful and useless creature realize fully that apart form making dua for these generous benefactors, helpers and well-wishers, there is nothing else I can do. May Allah in His Infinite Grace accept.

But now I wish to advise all those who at some time or other has to get involved with lending money from anyone. As for me, in the beginning I had much difficulty. But the best medicine or solution to solve your problem, and better than this I have not been able to find through my experiences with debts - is to pay your debts at the prescribed and fixed times agreed upon. Yes, I had great problems initially but due to my adhering to this principle, after a few months matters became so easy as people began to have faith in me and in my promises that I could obtain loans easily. In fact I later just had to send a note with some trustworthy person or send a verbal message of my needs and it was enough.

There was a well-known saying among the people of our locality, that: "Whoever has to take some money to pay at the magistrate's office for some very necessary case, and finds difficulty in getting it from the wardrobe at home,

should on the way to the magistrates office, take it from Zakarriya. You will find it in his pocket. If you tell him a day before that you need it at ten o'clock, go to him at eight o'clock and it will reach his pocket at eight o'clock." The result of paying on time was such that at one time I had to borrow sixty thousand rupees from some people.

All these are the favours of Allah. So many are the favours of Allah that which can I count.

During 1374 Maulana Yusuf Saheb said to me: "I would very much like to take my children for haj."

I told him: "By all means, do so. Make your own arrangements for yourself, Maulana In-amul Hasan (and possibly two children). The rest will be upon me. I will bear that expenditure."

Maulana Yusuf accepted this with great pleasure. During Shabaan he said to me: "The person who had promised to give me a loan, has indicated that he is unable to do so. You will have to make arrangements for us as well."

I had some money owing to me by some near relatives of the family, which they were paying back little by little with this condition that should I go for Haj, the full balance will become payable.

I immedaitely made an announcement, to my wife and children to sell their jewellery. Then whosoever has any short fall, I will give the amount as a debt, which if they can, should pay it back but they are unable to do so, it is pardoned. In the first place I am extremely grateful to Allah for his favours and secondly I am very thankful for my wife and children for the spirit in which they reacted, each bringing forth a thousand rupees and giving it to me. Some of them

in the interest of their relatives immediately sent their jewellery to the market.

There was a very devoted friend of mine, Haji Jan Mohammad Peshawari who at the time was staying in Saharanpur. They all gave their jewellery to him for selling at the best price. He was a very trustworthy person and explained that there are two kinds of jewellery; one in which there is value but not much artistry and two, there are those pieces which may not have much value but are skillfully and artistically prepared. For example there may be forty rupees worth of gold but the artwork may be worth seventy rupees. In the sale of jewellery, the artwork attached to it is of very little value. Furthermore one quarter of the value is subtracted from the actual sum for possible depreciation due to fraud. In this way jewellery which is manufactured and costs about a hundred and fifty or two hundred will be sold for a mere forty or fifty rupees. He told me: "Therefore do not sell the jewellery."

Prior to this I had not had the chance of knowing so much about jewellery. I told Haji Saheb this and returned all such type of jewellery to the women folk and said: "This will be a surety upon my debts borrowed so none of you will be able to use it until I repay the debts." When I added all the expenses including that of Maulana Yusuf and Maulana Inamul Hasan it amounted to tweny seven thousand. Which was what I was required to borrow.

Therefore in Shabaan '74 Hijri I wrote letters to some of my friends telling them that I needed twenty seven thousand rupees, asking them how much they could assist me with and for how long. I told them: "At this date I do not need it immediately as I have no place to keep it. We will be leaving Saharanpur on 9th Shawaal. I shall take the promised sum

from you on the 8th Shawaal. At this stage I just want to know for the sake of budgeting how much I can depend upon, and for how long."

اَللّٰهُمَّ لااحصى ثناءً عليك

"Ya Allah I can never praise you properly."

Within three days the replies to my letters realised thirty-six thousand. The contents of my letter was only that which I stated above. Nothing more. In this also can the Grace of Allah be seen. At that time one of my friends sold a village belonging to him for 30,000 rupees and on the sale of that he also gave us some 'shireeni'. Another friend sold his orchard for ten thousand and he also fed me some 'shireeni'. I was under the impression that a large part of the required amount would come from them. But no, both replied that they could not spare a rupee. In spite of that I felt no disappointment at all.

Immediately a reprimandingthought came into my mind: "It serves you right. You put your hope on creatures instead of the Creator. This is your punishment."

But look at Allah's Miraculous wonders. Moulvy Naseer asked me also to send a letter to a certain person. But I told him: "Are you mad. What money has he got."

However Moulvy Saheb asked me quite a few times. Finally he himself took one of the letters and sent it to that friend of mine. Two replies came. One said: "I will reply tomorrow."

May Allah give Moulvy Saheb great reward. He bore all my scoldings with extreme patience. I had become very angry and said: "You have embarrassed that man and you have

embarrassed me too. Did I not tell you this poor man has no money. The poor man felt embarrassed as he replied and you have humiliated me too."

The next afternoon that same person came to my place with his own food to eat with me. He had a note of paper which he gave me. In it was written: "I will be able to give you five thousand for a year without any difficulty. I can also give you ten thousand for a period of two years with a little bit of difficulty and fifteen thousand for three years with a little bit more difficulty."

I accepted the first offer and said to him: "I will take the five thousand on the eigth Shawaal."

Another friend of mine (a young man) came to me and said: "I have a thousand rupees about which my parents know nothing nor my wife. Whenever you say I will bring it. Do not even worry abut when to return it. I also have no place to keep it. After five or six years when I am independant, I will take it from you. At the moment I am still under the control of my father and from wherever I could earn something I used to collect it but now have no place to keep the money."

Another friend of mine told me in Ramadan: "You have written to many others but not to me."

I said: "But you hardly have anything to eat yourself."

We were friends and there was much informality between us, therefore I asked: "So how could I ask you for a loan?"

He replied: 'I also have a thousand rupees which is hidden from everyone else. I will bring it tomorrow morning."

I said: "No, I will take it on the 8th Shawaal. I have no place to keep it.

He replied: "During Ramadan there is a lot of reward for spending please take it from me tomorrow because it is still Ramadan. Then you may leave it with me as an Amaanat (trust)."

I said: "Bring it with pleasure."

The next day he brought it and then took it to keep on my behalf.

In the regard I am also very indebted to my friend the late Haji Meer Aal Ali Saheb. He said to me: "For such a small thing, what is the need for writing a letter? Twenty or twenty-five thousand I will give of my own accord. You may give it back whenever you are able to do so."

I thanked him very much and made duas for him and did not take anything from him, telling him that my target sum had been reached already. I also told him that as each ones loan-tenure became due. I would take from him to pay them. And that is what happened.

There is another man - Mutawalli Riyazul-Islam Kandhlawi whom without thanking, I cannot go ahead. He wrote about ten or twelve letters to me. "I have heard that your daughters are going for haj and I desire that you should accept that I participate in a small share of this." I declined his offer but he would not relent, and if I remember correctly, he of his own accord gave two or three thousand as a gift, which I divided between those going for haj - except Maulana Yusuf and Maulana Inamul Hasan. Regarding them, I wrote to him, that they will make their own arrangements. If he wanted to do anything for them, he could do so. May Allah reward Meer Ali Saheb and Mutawalli Saheb very well for their kindness.

گفتگو آئین درویشی نبود
ورنہ باتو ماجراہا داشتیم

Now, because this is of the past, telling such stories are of no value except to entertain. But possibly these stories from my youthful days have not been heard by some. Now for me, the telling of these stories are to explain Allah's favours upon me.

Dear friends,
Regarding this haj journey, Maulana Madani and his wife were also scheduled to travel to Mecca in the same boat, in which my daughters were booked with Maulana Yusuf and Maulana Inamul Hasan. After his return from haj Maulana Madani told me with considerable anguish: "It was only after having taken my place on the boat that I learned that you also had intentions of going for haj. If I had only had an idea of that, I would have taken you with me by force."

Maulana Madani's disappointment also filled me with disappointment. I was very happy to know of his feelings for me. If I had known, my intention would have become a more earnest one. Furthermore Ra-eesul Ahraar had also promised that he was coming to haj by air. I had had the intention of quietly going with him by air, but unfortunately circumstances did not allow it. Maulana Raipuri's health was so weak that for practically a whole month there was fear for his survival. After Maulana Yusuf's departure, I once sought Hazrat's permission to go to Nizamuddin for a night, in order to check the situation there. But Hazrat refused permission saying: "My health is so bad as you can see. If this night I should pass away, how will you be able to lead my Janaza Salaah?"

This was that time about which I wrote previously that daily I used to go to Bahut after the last lecture in the afternoon. I used to perform my Asr Salaah at the Kangro Wali Coti, where during his illness Hazrat was staying. Because I was going there daily, slept over till Fajr and returned in the

morning, the lorry drivers, Hindu and Muslim, all knew me and gave me much consideration. The buses did not stop at Bahut,bBut they used to go off their route to drop me off at Bahut and return quickly to their route to leave the other passengers. Sometimes the other passengers would make a lot of noise and complain and I used to feel embarrassed and even tried to appease the other passengers but to no avail.

I even tried to get the drivers not to give me this consideration but they only said: "What are they complaining? They are only arriving a minute or two later. You are going to perform salaah."

May Allah reward them all. Not only was Hazrat's illness the cause of putting off going anywhere. I also did not feel like mentioning my going for haj to Hazrat as that would have been a cause for anguish to him. Hazrat's illness was such a long one that the doctor, the late Barakat Ali suggested that Hazrat be brought to Saharanpur for treatment.

For a time he was resident in the guest-room of the old madressa on the advice of Dr Barakat Ali. At Eidul Adha he also peformed his Eid Salaah in the madressa. For this residence Hazrat by way of making a contribution to the madressa, paid a very high price for the rental of the guest-house room. This was a great lesson for all Hazrat's attendants.

I insisted that Hazrat's stay in the madressa was a necessity. The madressa derived much benefit from his presence there. Hazrat did not agree. He himself gave a contribution in the name of rental and even insisted that all guests should do so, because it was Hazrat's residence there. which made them also reside there. He especially insisted that the guests from Pakistan should make their contributions.

Look how much we have deviated from the original topic. I started off by mentioning my dislike of attending wedding functions and my enthusiasm to attend funerals.

e) I have always had a great dislike for attending marriages. In Kandhla I was the youngest of the family. Whenever a letter arrived from Kandhla inviting us to a wedding at the home of one of the elders of Kandhla, I would write upon it my extreme pleasure and after Thuhr I would show the card to Hazrat.

Hazrat used to have a special way of dealing with such matters. When any of his attendants brought such a letter to him or inform him of such an invitation, Hazrat would read the letter and ask: "What is your opinion?"

If the person showed pleasure and a need to attend, Hazrat would say: "Yes, it is advisable to attend. Go, attend and come back."

If Hazrat saw he was not too keen, then Hazrat would ask: "What are you going to do? If you go there will be some harm to me."

I have seen this kind of incident quite often. Thus whenever I used to put such a letter before him, he always used to ask me with much pleasure and with a big smile: "What is your opinion?"

I would normally answer: "A lot of time for Bazal would be lost. But the elders will become angry."

Then Hazrat will say: "Do not worry. I will write making an excuse on your behalf."

Thereafter Hazrat would call one of the others, normally

Haji Maqbool Saheb and dictate: "Should Zakarriya attend the wedding it will mean much inconvenience to me. I hope for my sake that you will excuse him for not attending."

If Hazrat himself had written making the excuse, nobody had any courage to complain. Generally Hazrat's letter and mine would reach at the same time.

I remember an interesting story in this regard. Brother Ikram Taee Saeed principle of madressa Solatya of Mecca, the father of the bride had fixed the Mahr of his daughter to be the Mahr Fatimi. However, the people of the Mohalla insisted that the Mahr should be ten thousand and not less than five thousand. Taee Saeed then said: "My daughter cannot be more valuable then Hazrat Fatima Radiallahu anha."

Thus the nikah was performed for the Fatimi Mahr. The people of the village were very angry over Maulana Saeed's decision and remained displeased with him for quite a while. They felt that it seemed as though the girl had become a burden upon him and for that reason he gave her away at a mahr of one hundred and twenty five rupees.

From Kandhla Bhai Ikram wrote me a letter in which he quoted three couplets of which I only remember the first:

میں نہیں جانتا قبلہ قبلی بات ہے صاف بھائی شبلی

"I do not know the whereabouts of the Qibla. But the facts are clear, brother Shibly."

Thereafter the couplets invite me to come with to eat pulao and korma etc. Then he said: "The marriage of Yamin has been fixed for the date. The wedding party will leave Kandhla early in the morning. I and another five persons (those

whose names were mentioned in connection with the Eid visit of my uncle and myself to Kandhla) have consulted together. It is our unanimous decision that should should you wish to accompany us on this journey, not even the biggest excuse will prevent you and keep you away. But if you do not want to attend, then any excuse will be sufficient and no one in this world will be able to provide an answer. It is our wish, our desire, our plea to you that for one night you visit us and do us a favour. If you do not accept our invitation, then the whole party consisting of about thirty or forty persons will leave from here early in the morning. The easy way for you is this: Our two carts will arrive at the station at the time the train arrives and we will take you and proceed straight from there to the village of Kerana."

I wrote back and I still remember my reply quite well: "You have written such a persuasive letter that I also desired to come. Inshallah, at the fixed time I will arrive at Kandhla station and proceed with you to Kerana."

And so the whole party left and arrived at Kerana near the time of Thuhr. We arrived at the time when the feasting was just ending. After eating, drinking tea and attending the actual nikah after Asr, the wedding party left for Kandhla. I had intended to stay only one night. Therefore, in the afternoon I decided to return. My father's uncle Maulana Ra-uful Hasan thereupon admonished me very badly, which I still remember quite well.

He said to me: "You will not leave from here today. You may leave tomorrow after the Walima feast is over."

I replied: "I came here after having taken leave from Hazrat for ond day only."

He said: "Do not worry about that. I will write to him."

I did not like this answer at all. It so happened that Yamin's elder brother, Professor Hafiz Muhammad Uthman who was a lecturer at Aligarh at a salary of twelve hundred rupees, could not attend the wedding because he could not obtain leave. Hence I said to Hazrat Mamun Saheb: "His own brother did not attend the wedding at all. You did not tell him anything."

Very angrily he retorted: "He had a valid excuse. He could not get leave of absence from the university."

Because I felt slighted at his scolding I replied: "Hazrat-ji that is no excuse. If he wanted he could have handed in his resignation and then he could have come. If there is an excuse, I have one, because what am I going to tell Hazrat?"

Thereupon my grand-uncle remained silent although he was very angry. I left from there at the last moment and arrived at the station just in time for the train. I purposely did not leave from there earlier so that he would not come to know and send someone to call me back. He was my father's maternal uncle and my late wife's father, and I truly loved him a lot, so much that is impossible for me to express. His kindness upon me was tremendous.

Upon remembering this story another comes to mind. If I should find the time after my residence in Aligarh, I will write a whole host of such stories.

The late Maulana Ra-uful Hasan (my father's uncle) and his late first wife who was my mother-in-law and his second wife used to live in Muzaffarnagar. They always invited me to come to visit them in Muzaffarnagar. I never had the chance to do so. May Allah pardon me and may He grant all three of them very high places in the hereafter.

Once my uncle wrote from Nizamuddin that a Tableeghi Ijtima was to be held at Jinjana and that he would arrive at a certain time at Shamli station by train. He invited me also to arrive at Shamli by train at a certain time. He would wait for me in Shamli, from where we would leave together for Jinjana.

Jinjana is actually the home-village of our fore-fathers and is also the home of Maulana Mohammad Shafee Qurayshi, the Ameer of the Tableeghi jamaat of Pakistan. It was as a result of his request that this ijtima was being held.

From Jinjana I was supposed to return to Saharanpur and uncle was to return to Delhi. He was to leave after Thuhr. I said to him: "Uncle; Ra-uful Hasan always invites me to come to Muzaffarnagar. Upto now I have not been able to go. If there is any possibility then I would like to go to Muzaffarnagar with the early morning train and with the two o'clock train from there to Saharanpur."

May Allah reward Qurayshi Saheb well. He organised a car for the two of us to Muzaffarnagar. My grand-uncle and his wife were overjoyed at our presence. It was a special favour upon them from out of the blue. There is no exaggeration in this statement. He immediately put before us sweetmeats from the market, salty snacks and sweets almost fifty of them. Seeing all this I felt that he had gone too far out of his way. I said in a rather stern voice: "Aunty, is it possible for anyone to eat so many things?"

She replied: "Bhai, for the very first time you are our guest. We did not get too much time to prepare anything special. I would have like to make some more things."

Food for our companions was sent outside to them. My uncle and I sat down and in each plate we had to dish out upto

five types of curry with two more plates waiting for each of us. Mamun Saheb put a morsel of food in his mouth, another in his hand, put his shoes on and went out.

I became worried that it may be because of something emanating from me that my uncle became angry with me. I remained sitting with a morsel of food in my hand and asked my aunt: "Why did uncle become angry?"

She replied: "Dear son, eat your food. He is not angry. Your uncle has one big museebat. When the mango season is over he suffers these bouts of starvation for eight or ten days on end. For eight days no mangoes are available in Muzaffarnagar at any price and he remains hungry. Even this morsel of food which he took, he certainly must have spit out as soon as he left the door. He will try to eat some chicken but he is not able to swallow it."

Hearing this I was very surprised. I was not very keen on eating mangoes in those days. In my opinion the only thing without which roti should not be eaten was meat.

We left and I arrived in Saharanpur with the four o'clock train. In those days I had no need to take any transport to the madressa, and never took any. As soon as I reached home Moulvy Naseer told me that a bucket of mangoes had arrived for me from Maleehabad. It has not been opened yet. In those days there were many students from Muzaffarnagar were studying in Mazahirul Uloom, thus while I was still standing there on the road, I sent someone to Darul Talaba to find out if any student was going to Muzaffarnagar and sent the mangoes to my uncle..

It so happened that a certain relation from Kandhla was a guest at uncle's place. He was an owner of a mango orchard and his mangoes were very famous. I do not know how many different types of mangoes he had in his or-

chard. I have heard that those mangoes I sent were so delicious that uncle had never before eaten such mangoes, neither had the Kandhlawi guests.

The following day this guest went back to Kandhla and sent one of his employees with three to five hundred rupees to me with a message: "Kindly purchase for this amount mangoes of the type that you yesterday sent to Maulana Ra-uful Hasan. Buy them at any price and as many as you can and send it to me through this employee of mine."

I wrote a reply on that same note: "I do not know what kind of mangoes they were. A certain incident took place in Muzaffarnagar and on return here Moulvy Naseer told me that a balti of mangoes had arrived. Without opening it, I sent it to Muzaffarnagar and do not know what kind they were."

In my opinion this incident was not an important one and not of any sequence. I always used to go to Kandhla for one night in every six or eight months. In Kandhla there was always group alliances and the normal family squabbles among the elders, especially because of the 'museebat' of elections. Every time I went there we had to listen to the stories of who had a fight with who. We often had to listen to the explanations of both sides. However, uncle and myself had the habit of stopping by everyone's house for a minute or two, even if we only stopped for one night. Most relatives used to resent that we went to all relatives and although they never said so verbally, all they would say is: "You have come for such a short while and now you spend it in roaming about." Inside the house they used to become angry at the fact that while they have a disagreement with me, why do I still come to meet them? But seeing my uncle's and my manners, they would never have the courage to scold or reprimand us openly.

About eight months after the mango story I again visited Kandhla. According to my old habit I was again doing the rounds of the houses. With me was my respected brother Master Mahmoodul Hasan Kandhlawi and the two of us took a walk among the houses. When we came to the house of the person involved in the mango-story and greeted him, he, without greeting us back, turned his face away from us. When I pushed my hands towards him to shake his hands, he pulled his hands back. Mahmood, seeing this became so infuriated that his face became red. I went to sit down near him for a minute or two and then came away.

On the way back Bhai Mahmood said: "Unashamed, uncouth!! And still you will continue to go to him?"

I replied: "Yes, most certainly I will come again. That was his deed which he has done. I will come and that will be my deed. In the hadeeth we have been commanded صل من قطعك *"Join him who cuts himself off from you."*

I was worried and kept on thinking what could be the reason for this man's ill-behaviour? They were always fighting among themselves but this type of behaviour has never been show to me! Then I remembered the mango-story. I told Mahmood: "Bhai Mahmood, now I remember." I told him the mango-story and said to him: "This man is under a wrong impression. His mind finds it almost impossible to accept that a man can receive a parcel of mangoes and without opening it, send it as a present to another."

I had many brushes with this same person but it is Allah's special Grace that despite an initial bad relationship with me, he later became very close with me. This person was perhaps older than me but in the end he insisted on being

joined to me through bai'at. Later we had an exceedingle close relationship. He always used to write letters and send people to me. I always used to tell him on various occasions: "My two saintly Elders Maulana Madani and Maulana Raipuri are still alive. Furthermore, in political ideas Maulana Madani is of your political views. Whosoever of these two you should choose, I myself will take you to him for bai'at."

But he never agreed. He only insisted on bai'at with me. Yes whoever initially had bad relations with me, the end result was a relationship of love and devotion.

At this juncture about thirty or forty names came to mind, who during my seventy years were initially in opposition to me, but towards the end became faithful friends with love and devotion. But I myself am empty. By remembering these friends, it will at least be a chance of making duah for them as well as eesaal-e-sawaab on their behalf. I therefore make a special request from all readers that they should all make duah for all those elders whose names are mentioned in this book and to make eesaal-e-sawaab for them. That will be a special favour to me.

CHAPTER TWO

My Practise Regarding Sorrowful Happenings and Marriage Functions.

The first and most important incident in my life is the death of my father which has already been mentioned. That very day my mother was overtaken by fever (may Allah enlighten her resting place and grant her the highest rank). After a few days it changed to chronic fever and ten months and a few days later she passed away on 25th Ramadan on the night of Laylatul Qadr and at the time of taraweeh. During

that Ramadan I was performing taraweeh in the masjid of Hakeem Ishaq. Hakeem Saheb was keen that the salaah should finish as quickly as possible as he was a sickly person. I also was keen to finish early because I wanted to go and stand behind Hazrat with the neyat of nafal in the Darul Talaba Masjid. The salaah in the masjid of Hakeem Ishaq commenced about half an hour before salaah in Darul Talaba. On the one side was my salaah speedily performed and on the other side Hazrat, in his quiet dignified approach, I used to finish my salaah and join Hazrat in the second or third raka'ah.

On the evening of my mother's demise there was no visible deterioration in her condition but at the time of iftar she insisted that we should all eat quickly. And when I reached Hakeem Ishaq's mosque he said to me: "Tonight you shall only recite half a para."

I asked: "But why?"

He scolded me: "Go away! Recite quickly."

As I finised taraweeh he said: "Do not go straight to Darul Talaba tonight. Go and see your mother first and then go there."

I had no idea that anything would happen, but when I reached home, I found my mother already at the last stage on her death bed. Only a few minutes later she passed away. I went to Darul Talaba and told Hazrat: "My mother has passed away."

The love that Hazrat had for me! There is none left who can now tell about it. When any of my small children passed away and according to our schedule I came to sit down for the writing of Bazal, Hazrat used to insist that I go home.

My reply would be: "What can I go and do there?"

My two close friends Moulvy Hakeem Ayoob and Moulvy Naseer were responsible for all domestic duties. I would say: "Hazrat, Ayoob and Naseer will bury them and then return. Through my going, there will be interference in the work on Bazal."

But very often on my plea he used to start dictating and then after dictating one or two lines, get up and say: "I do not want to dictate."

Anyway when I informed Hazrat of my mother's death, he remained dead quiet for about two minutes like one dumb-struck. About two minutes later I said: "It is my wish that Hazrat should lead the janaza prayers, but you are in etikaaf."

He replied: "But to go out and relieve myself is in my power."

It was Hazrat's practice in Ramadan after taraweeh to sit with his attendants for about fifteen minutes and then to go and relieve himself at the toilet before returning into seclusion.

That night Hazrat did not get up to pass water. When I got home, ghusl had almost been completed. For kafan I did not over-elaborate. The kafan was very simple. There was some material in the house and the black chador which I always wore was wrapped over her.

Hazrat came out to pass water, performed wudoo and led the janaza salaah. Then he went back into the masjid. My friends and I went to the graveyard. My friends including the students prepared such a beautiful grave within half an

hour which is completely in accordance with the Sunnah. From the moment the janaza salaah to the moment of burial and till the time we reached home again only one and a quarter hours passed.

The next day I sent some letters to a few special people telling them of the death of my mother. There was no need to come for taziat in Ramadan. I asked them to make duah for her and eesaal-e-sawaab in their own places. I am sure that many people were quite pleased at this. Travel in Ramadan is difficult. Even my near relatives only came along after Ramadan was over.

3. The next in the domestic scene of misfortunes is the demise of my first wife, the maternal grandmother of Haroon, Zubayr and Shahid. She was my first wife. She died of retention of nifaas. Our last child Safiya was born on 24th Zil Qada 1355 Hijri near Maghrib time and from that time she suffered from incomplete expulsion of the after-birth. She died on Wednesday the 5th of Zil Haj 1355 Hijri between Maghrib and Esha time. The story of my marriage to her will appear later under marriages. The child born on this occasion lived for fifty-five days and was reared by the mother of Talha who at that time was not yet married to me. The on 21st Muharram 1356 Hijri she wen to join her mother in the hereafter to be buried near her. The next day as was my normal custom at such times I wrote letter to relatives and friends, telling that as much as they would have spent to come here for taziat should rather be spent as charity on behalf of the deceased.

There is a little story attached to the death of this wife. She was suffering from this incomplete expulsion of the after-birth, but I, inmindful one, knew nothing of it. Moulvy Ayoob Saheb was doing his best in organising treatment and taking advice from Elders.

Next to my house there was a lady doctor staying in a house which today is called 'Ghara Boarding'. Her name was Abbasia. She stayed in this house which belonged to her and during the riots and upheavels of 1947 she went to settle in Pakistan. (Before she left she emphatically insisted that I should take over her house for a very reasonable price of five thousand rupees. May Allah reward her well. I declined her offer saying: "Why should I be involved with the 'Custodian' issue. The others like Moulvy Naseer, etc., tried to persuade me to buy it. There would be a problem getting out of the legal implications over the issue of custodianship. But at that time practically the whole world had chosen an ascetic style of life, cut off from worldly lusts. I even looked upon my own house as a worldly burden. Therefore I refused).

This lady doctor had a close relationship with my family. She came to the house on many occasions, treating the patient with her own hands, applying the necessary medicines internally and giving injections.

On the day when my wife died, 4th Zil Haj 1356 Hijri, this lady doctor said: "My medicine has not been of any use. I suggest that, either you allow me to remove the patient to the government hospital or to call nurses to come and treat her here. I will explain the sickness to them so that they can bring the required medicines."

We chose the second option. Two nurses were called and they made a thorough examination in consultation with Dr Abbasia and with me and the patient. Then they withdrew to one side so that the patient could not hear and said: "If after this injection the patient remains alive for six more hours there will be hope, otherwise this will be the end."

This put me into a great state of worry and sorrow. After

Maghrib salaah, contrary to my habit, I went to sit down by the side of the patient. She asked: "Why do you take the trouble? Go and do your work."

I replied: "This is no trouble. I will go after a short while."

Perhaps it was because of my extraordinary visit to her that she must have become suspicious. She said: "Arrange for my kafan."

With a smile I said: "That will only come afterwards. Not before."

She said: "Tell me, why did you arrange the marriages of our daughters of your own accord without even telling me?"

(She was refering to the marriages of our daughters to Maulana Yusuf Saheb and Maulana Inamul Hasan, which will be explained later Inshallah).

She asked me that question saying: "At the time of sending them off, please do give them some jewellery and clothing. Do not let them go off empty-handed."

I replied: "La howla wala qoowata..."

Thrice I recited this loudly and said to her: "O bondsmaid of Allah, do not worry about such trivialities at the time of illness. Tobah, tobah."

She replied: "Alright, recite something for me to hear."

I said: "That surely is something useful."

Because I feared that she may have been affected by some jinns, I recited first Surah Jinn and as I afterwards read

Surah Yaseen, her breath became less and less and before I could finish Yaseen she was gone.

Her funeral preparations were made that same night. After Fajr salaah Hazrat Raipuri, who was present at the time, performed the janaza salaah and within an hour she was buried. Hazrat Raipuri accompanied the janaza to the graveyard. I can still clearly see the scene at the graveyard and thereafter.

Many guests had gathered. I told Maulana Naseer: "Living and dying is a daily thing. Look, Hazrat did not drink tea. Prepare tea for about twenty five or thirty people. Quickly! And keep water boiling for as long as the guests keep coming."

I also sent a note to the kitchen asking them to prepare two pots of puloa. Hazrat Raipuri said: "Here by Hazrat's place the door of sorrow and sadness never opens. It seems even this misfortune has become a festival."

As soon as my wife died, I sent an urgent telegram by night to her father in Muzaffarnagar — Maulana Ra-uful Hasan — asking him to come immediately. He became very worried and arrived before Fajr salaah. I can still remember how I envied him and I gave him lots of duahs then and afterwards. On the way back from the graveyard he told my late uncle Maulana Ilyas: "Zakariya is still a young man. Do not delay in arranging his second marriage as soon as possible. Make arrangements soon and let me know. I myself will make an effort to get him married where you decide."

After the death of my wife I had decided that, in view of my academic involvement, not remarry as that could cause interference. There were offers of marriage from twenty five or thirty places of high respect. Offers were also made from areas of deeply religious as well as worldly connections. Some people even persuaded my two Sheikhs, Maulana Madani and Maulana Raipuri to use their good influences with me.

Once Hazrat Raipuri arrived at the time of Fajr and said to me: "I have been forced to come here by a certain person. I did explain to this person that you have no intention of getting married again. But he practically touched my feet in trying to force me to offer his daughter in marriage to you. The father is an owner of many properties. And if you should accept, he will transfer all that to you, if you so wish, or to the name of the daughter."

I said: "Hazrat you are aware of the fact that I have no intention of remarriage."

He replied: "Yes, I have been aware of that. For this reason I have declined the offer. But the man was very persistant and for this reason I have now come to you."

The engagement of my cousin, Talha's mother, had already been fixed and arrangements were being made for the marriage. Hafiz Muhammad Hussain of Ujrara, who is one of Hazrat Gangohi's special attendants and my Hazrat's listener to his Quran in Ramadan, was a close friend of my uncle Maulana Mohammad Ilyas and he often used to go to Delhi and stay there for months. My uncle told him at some time in the past that he was looking for a religious minded husband for his daughter, the sister of Maulana Yusuf. After the death of my wife Hazif Saheb sent him a message from Ujrara: "The religious minded pious one you seek is

now not married. Go and let him get married to Yusuf's sister."

Prior to that my uncle had no intention of doing that as the daughter had already been engaged to someone somewhere else. On receiving this message my uncle went straight from Delhi to Kandhla and visited the father of the indended bridegroom asking him: "I had already agreed to give my daughter in marriage to your son. But the misfortune that befell my nephew, Zakariya, has made me come to you with this request to allow me to let my daughter be married to him, rather than to your son. If you should agree to this you would have done me a great favour. After all he is your child too."

When this man heard my uncle's plea he became emotional and said: "It has always been my desire that through marriage my family should also become connected with the family and off-spring of Maulana Ismail (my grandfather) but the necessity which you had mentioned, is also my responsibility and even more so. I agree."

Thereafter my uncle came to me and informed me of his desire. I told him: "Hazrat you are aware of the fact that I am not interested in getting married again. But if that should be your command, then I do not refuse. Proceed and perform the nikah."

Uncle answered: "No, not now. I have some work to do. It can be done a couple of days later."

I asked: "How long does it take to perform a nikah? Three or four minutes only. Furthermore, the girl is present here. Perform the nikah."

Uncle replied: "No not now. I have not asked the girl yet.

She does not even know of the alteration of her husband to be. I have intended to first of all settle the matter between the intended father-in-law and yourself before talking to Yusuf's mother and sister.

I agreed with that. The interesting story about this marriage will come up again in the discussion on marriages. At this stage I was discussing taziat.

Out of this marriage one boy Talha's elder brother was born. He was born in Nizamuddin and died there a few months later. I did not even have the chance of seeing him. (I just had to write about his death at this stage. I received the news of his death from a card sent by my uncle. The mail arrived at 9 o'clock and I was busy with the writing of Bazal while Hazrat was dictating. At that time Hazrat was just having a quick look through the mail to find out if there was not perhaps an urgent letter that needed immediate attention. I placed the card which came from my uncle on one side. When he had finished I put uncle's card in front of him on his desk and continued writing.

He read it and in a stuttering voice dictated one or two sentences which he could not complete. Then, standing up to leave he said: "I do not want to dictate anymore."

At that time I used to continue my work in the library after Hazrat left. I would busy myself in writing the 'Shazaraat' about which I spoke previously. From there I used to hurry to eat either before Zuhr or afterwards and then go to the classroom to teach or attended to Hazrat's mail.

After Zuhr I sent a card home. I did not know the sex of the child, whether it cried or not. The next day a letter arrived from Maulana Yusuf Saheb, full of sorrow, sadness and anguish and wherein he expressed his extreme sorrow. I

answered it in a very light hearted manner. At that time my time for replying letters started from twelve o'clock at night so that whatever time went into it could be cut off from sleeping time, and so that the writing of letters do not let working time get lost. I wrote a long light hearted letter of admonition to Maulana Yusuf. I still remember that it started with this couplet:

ابتداءِ عشق ہے روتا ہے کیا ؛ آگے آگے دیکھ تو ہوتا ہے کیا

"At first there's love so why this wailing?
Look ahead and see what happens next."

I do not remember the first part of the second couplet. My uncle read the letter and sent me a stern reply. He said among other things: "Never write such letters in the face of misfortunes, from which the impression is given of courage against calamities and lack of feeling."

He scolded me quite severely but I have always been guilty of indiscretions against my Elders. I wrote back to uncle telling him that Imam Bukhary had started two chapters in his Book. The first one:

باب جلس عند المصيبة يعرف فيه الحزن

"Chapter: Regarding him who sits at a time of misfortune from which is seen his sorrow."

The second one:

باب من لم يظهر حزنه عند المصيبة

'Chapter: Regarding him whose sorrow is not shown at times of misfortune."

In this second chapter he quoted a hadeeth of Hazrat Anas Radiallahu Anhu's mother whose small child was very ill. When the child died, the father asked how the child was. The mother replied: "The child is comfortable." She prepared the clothing and food for eating and applied fragrant scents (according to various reports). The husband believed she was telling the truth, ate his food and even had intercourse with her. When the husband went to perform Fajr salaah, the wife said to him that the child had died and should be buried after salaah. That morning after salaah the husband told the story to Rasulullah Sallallahu Alayhi Wasallam.

Rasulullah Sallallahu Alayhi Wasallam asked: "Did she also have sexual intercourse with you?"

The man answered in the affirmative. Then Rasulullah Sallallahu Alayhi Wasallam said: "Allah will grant you blessings in this night."

Rasulullah Sallallahu Alayhi Wasallam prayed for barakat for him. From that night's union, a son, Abdallah, was born from whom nine sons were born, all of whom became Hafiz of the Quran.

This is the gist of what I wrote to my uncle. He wrote back: "The first chapter deals with Rasulullah Sallallahu Alayhi Wasallam's own action and the second one deals with the act of a Sahabi."

I replied: "In the first hadeeth Rasulullah Sallallahu Alayhi Wasallam's action was for the sake of sympathy with the Ummat."

THis is what my Sheikh had acted upon because he rose up after reading the letter and said: "I do not want to dictate anymore..."

And in the second hadeeth Rasulullah Sallallahu Alayhi Wasallam made a duah for blessings. Thereafter uncle again wrote me a letter of reprimand. (May Allah grant him a high place in the hereafter). After the death of my father he alone took charge of my tarbiat. I desired to answer it in another card, but I feared that may again displease him. Very often, for the sake of my tarbiat he became angry at simple or minor things. In such cases no one had the guts or courage to cross question him. However, occasionally Hazrat Raipuri, used to ask him when they were alone: "But Hazrat, why do you become so enraged? That was not something over which you should become so enraged."

Then he would answer: "But after all is said and done, am I not his uncle?"

From my first wife twelve children were born. Four sons died while still drinking mild and there were eight girls of whom three died in childhood and two after marriage.

The misfortunes concerned with my Elders are many indeed, for example the death of Hazrat Gangohi and his most prominent Khalifas. But at this stage I am writing about misfortunes in our family.

When my uncle, Maulana Mohammad Ilyas passed away on Thursday 21st Rajab 1363 Hijri (13th July 1944) at the time of the azaan for Fajr salaah, I was present in Nizamuddin.

At the time of uncle's death I wrote a letter to Hazrat Nazim Saheb, Maulana Abdur Rahman Saheb and Maulana Asadullah Saheb in which I exhorted them not to burden themselves by coming to Delhi. I myself would return to Saharanpur the day after. I purposely wrote this last sentence because if they knew that I was returning none of them would come and so it happened.

I had my famous letter placed on the madressa board advising all not to come to Delhi for 'taziat' etc. Letters (short notes and detailed letters) were sent to various people all over the Islamic world telling them that to come to Nizamuddin for 'taziat' would be mere convention. "The actual 'taziat' would be to continue uncle's work and to assist in it." From this note, Alhamdulillah, much beneficial results were received. So many jamaats started setting forth as never set forth in Hazrat's lifetime.

5. Of the two daughters who passed away after marriage, one was my eldest daughter, the mother of Haroon. I have refered to her death previously in several risalas written by me. For quite a few years she was suffering from chronic fever and died on 29th Showaal 1366 Hijri corresponding to 15th September 1947, while she was performing her Maghrib salaah by sign movements. She died in sujood.

6. The other daughter Shakira died on Monday 14th Rajab 1369 Hijri (1st May 1950). She also suffered from chronic fever after much sorrow. But Allah gave her such ability to suffer with patience that not once did she ever tell any sister of her sorrow and heartsore. At all times did she praise and thank Allah and she was worth her name — Shakira.

During the misfortune that befell her and led to her demise, she started to teach children to recite the Quran and remained busy with it throughout the day. Even while she was sick, she use to lie down and teach the children with great care.

It was a mere coincidence that Maulana Yusuf came to Saharanpur and I went with him to the house. She requested that Surah Yaseen be recited. Maulana Yusuf recited. When he reached the verse:

"Peace, a word from the Merciful Lord...." It seemed as if ecstatic emotion overtook Maulana Yusuf. He repeated the verse three times and as he recited it the third time, my daughter's soul left her body.

I did not give much importance to the death of this daughter of mine. She was still very young, and she was not really known very well. But I was greatly surprised when within two weeks over two hundred postcards reached me. Although the words were different, the theme and topic was one: "We have come to know of the death of your daughter from so and so. My heart is very restless to be there with you. But because of knowing your wishes on such occasions, instead of spending so much on trainfare to come there for two days, we have managed to recite so much tilawat. We write this letter to inform you of our having made sadaqa and eesaale sawaab on her behalf."

How great is Allah's favour! I was so pleased at the actions of these consolers that the great sorrow at the loss of my child was greatly lessened.

It had been my practice since the death of my father and thereafter on the death of my mother, wife and uncle to write letters to many friends, relatives and well wishers. Hence this had become well known. Maulana Izaz Ali Saheb was travelling from Deoband to Shahjehanpur to an ijtima. When he arrived at Saharanpur station he came to know of this daughter's death. He wasted the ticket, sent a telegram from the station to the ijtima organisers that he could not attend the gathering and came to me. It was afternoon. I was lying on the verandah without any covering sheet or matress. (Between the two of us there was such informality and friendship. Later we became so close that he would come here train every Friday morning at 9, join us for lunch and return to Deoband by the four o'clock train).

While he was still coming towards me I asked him: "Maulana, where are you coming from?"

He replied: "I was going to Shahjehanpur and at the station I came to know of your misfortune."

I said: "Maulana, you have done something great. You should have gone to the jalsa and should have asked the people to make du'aa for her forgiveness. And you could have granted the reward of your attending the jalsa to the deceased. Then imaaine how joyful my heart would have been!"

Saying this I told him to lie down. Up to then we were talking while he was standing. He layed down. Then I told him in detail of my practice at times of bereavements and my own law in this regard, which had been in practice since the death of my father.

He said: "That law is very valuable and precious but if only people would carry it out! Then there would be a great treasure for the departing one as well as a treasure for those who remain behind."

I said to him: "But it is especially necessary that at least people like yourself should propagate these things. And in future, please do not make any effort to come. Please act upon this principle of mine."

Thereafter I sent him off to Shahjehanpur by force. He left with the twelve o'clock train.

At the death of this daughter I was very sad because she had to suffer so much. But there was also joy through the

large number of letters informing me of sadaqah and eesaal-e-sawaab on her behalf. Leaving aside the death of Elders, I did not receive any such amount of letters on the occasion of the death of any other family member. This must have been from Allah's side.

The third day thereafter Hazrat Madani and his wife arrived early in the morning. In a voice feigning ignorance. I asked: "Hazrat, what brings you here today?"

In a voice almost scolding me Hazrat said: "And you did not even inform me?"

I replied: "Hazrat, it was not such an important thing. These things continue to happen."

Hazrat Madani said: "I came to know at twelve o'clock at night. And I wanted to come immediately with the first train. My wife insisted that she also wanted to come. At another time that would have been difficult. Therefore, we decided to come first thing in the morning."

I said: "Hazrat if you had remained there and made dua for her soul and made eesaale sawaab it would have been of more value. Or you could have organised a Bukhary khatam for today for the eesaale sawaab of the deceased."

I do not remember his exact reply but these words I do remember "My coming did not eliminate that. This will happen and that will happen."

The marriage of this daughter was also a nice story. If I remember, I will tell it somewhere.

The next important event among the misfortunes which befell me is the death of Maulana Yusuf Saheb (may Allah

enlighten his grave and raise his rank). The details of his death have already been told in detail in books and newspapers. I only wish to mention some of these details which were connected with me.

On Friday the 29th Zil Qada 1384 Hijri (2nd April 1965) we received news of the intended arrival of Maulana Yusuf Saheb in Saharanpur. But that very same morning a telegram arrived telling of his illness. I became very angry at my Pakistani brothers because this is what they continuously do in the case of Maulana Yusuf and especially Hazrat Raipuri. Just at the time when they are expected to arrive, a telegram would arrive to tell us of their illness. This would mean that his return is again postponed and delayed for another week or ten days. And it was nothing for them to delay Hazrat Raipuri for up to eight months.

I did not believe that Maulana Yusuf was indeed sick. Having performed my Jumua salaah I took my lunch and went to lie down with the intention of sleeping. Af four o'clock Talha came to wake me up with the news that a man sent by Sabri Saheb had brought the news that a telephone call was received from Lahore. Maulana Yusuf had passed away!

For death there is no specefic time and for it to occur is not a surprising thing. I got up, made wudoo and went to sit in the madressa masjid. I started performing salaah. As soon as Talha's news reached me, a large crowd started gathering around, because I was always terrified of having to answer useless questions like: "What happened?" "What sickness did he have?" When did it happen?" "Who brought the news?" etc. I resented having to be asked such questions as this time was a very precious time when a person becomes cut off from this world and joined in communion with Allah. To perform tilawat, zikr and to meditate at such moments is of great value.

The crowd became bigger and the masjid, madressa and the whole streed were filling with people. I did not terminate my salaah right up to the takbeer for the commencement of Asr Salaah. Then I went home, but by that time the news had already reached there. (May Allah reward all my children very well. May He guide them to all that pleases Him and protect them against all that displeases). They had all become accustomed to a line of action for such times. At such moments they all get busy with tilawat or tasbeeh. And when anyone arrived they would either put an extra tasbeeh in front of that person or hand over the one in hand and continue making tasbeeh without it.

From the door I said in a stuttering voice: "You have all heard of this great bereavement. Remain busy with your good works. I will come to you after Esha. Up to then remain busy with whatever ibadat you are making."

As I went out of the house towards the madressa the crowd was very dense. In a crying voice I said to them: "I have to go and sit down to recite something which is very necessary. You people can sit down here in the masjid. Sit here, sit in the madressa, and have a nice conversation! When are you to get such free time again?"

They heard and understood my meaning and dispersed. I went to sit down in the masjid, but even the voices of those talking outside reached me. About half an hour after Asr Talha came along with another man from Sabri Saheb and came to inform me of another telephone call. They said there is a very big argument over where Maulana Yusuf was to be buried. Hafiz Siddeeq, the Indian brothers and the Mewatis were adamant that Hazratji's body should be brought to Delhi for burial. On the other hand the local brothers (in Lahore) wanted him to be buried there. The final verdict was left to me to decide. I did not have any idea

as to how his corpse and coffin were to reach Delhi. At the time of the death of Maulana Raipuri in Pakistan, I had been made to believe that there was no way of bringing the corpse to Raipur. And yet Hazrat had expressed his desire to be buried in Raipur, and had taken a promise to that effect from his attendants, especially from his nephew, Maulana Abdul Jaleel. He had said in front of all that his burial in Raipur should not be prevented.

Later when I asked those attendants and mureeds why Hazrat's request was not carried out, and why he was buried in Pakistan, they told me that there was no way of bringing the body back.

In very clear terms and with much conviction they wrote back to me that for the following reasons, it was not possible:

a. It would be necessary to acquire the permission of the relevant authorities (of both India and Pakistan);
b. It would require the permission of doctors and health authorities;
c. It would be necessary before transporting the body, to inject a special chemical substance into the brain, the shoulders, the two sides of the neck, the breast and thighs, after making the necessary openings.
d. In spite of all these precautions it will not be possible for the body to reach Raipur without giving of a smell.

At that time I considered all these reports to be true. I knew that among Hazrat's attendants there were numerous men of influence, counsellers, officers and doctors who would know the situation. Moreover they all knew of Hazrat's desire of where he wanted to be buried. And yet his janaza could not be transported! I had no idea of its being possible and in the case of Maulana Yusuf too I had no idea that it could be done.

I thereupon sent a message to Hafiz Siddeeq, against my own opinion, that: "If there is any possibility of the corpse being brought to Nizamuddin, then by all means that will be preferable, otherwise bury him in the madressa at Raiwind."

Great indeed was my surprise when at eight o'clock that evening a third telephone call came through informing us that the funeral bier was ready to be transported to Delhi by air. It would leave Lahore at 11 p.m. and arrive in Delhi at 1 a.m. At that time I stopped thinking about Maulana Yusuf and was immersed in pondering over Maulana Raipuri's affair, that in spite of his intense desire, in spite of his attendants love and devotion, they still failed to do the same for him.

As promised I went home after Esha and found Haroon and Babu Ayaz having arrived by car. In Nizamuddin they had only received scanty news of the death with no further details at Asr time.

I asked Haroon: "What are you doing here? The corpse will be arriving in Delhi soon."

But I understood this was Allah's way of sending a car for me to go to Delhi, othewise there would have been no way in which I could have reached Delhi. I asked Haroon to have something to eat, but he said he had already eaten after Jumua. I told them to first perform Esha salaah and in the meantime tea will be ready. They performed Esha hastily and tea was quickly prepared. We left Saharanpur at 11 o'clock and reached Nizamuddin at 3 a.m. The road was quite empty and we enjoyed the roar of the car's engine as we sped along. At three places we found the booms over railway lines closed. At the first one at Rurky they closed it off well in advance of the train's crossing. We begged the attendant to let us cross as the train was still a long way off

but to no avail, with the result that we had to wait almost half an hour.

When we arrived in Delhi we came to know that the arrival of the corpse had also been delayed somewhat and that it arrived at home in Nizamuddin a little before us. The rest of the details have already been published in booklets and in the newspapers. But what I must state is that in spite of the persistant request for people not to come for taziat, a special plea was made by the Markaz people and myself for people to come, that my previous principle in this regard went overboard. But this calling of people for taziat was even more effective and beneficial than my previous principle, because thousands came along daily and they were made into jamaats, and sent out in the path of Allah for the eesaale sawaab of Maulana Yusuf Saheb.

During that day there was such a lot of activity that there was hardly any time for talking. On the second day Maulana Inamul Hasan said to me: "It was through your advice that the body was brought here. During the argument over Hazrat Raipuri's janaza, as to where he should be buried, Maulana Yusuf Saheb always used to tell me on various occasions: Do not remove my corpse to any place. If I should die on the train, then take me off at the next station and bury me there. Do not even move me to the place to where I had purchased a ticket."

I said to him: "My dear man, when the deceased had given you this 'wasiyat' why did you not act upon it. Why did you not carry it out?"

Maulana Inamul Hasan replied: "The situation was so fraught with excitement and riot and the possibility was such that a tremendous disturbance could be caused. But when your name was mentioned all became quiet. The peo-

ple of Lahore were adamant that Maulana should be buried in the graveyard of Maulana Ahmad Ali. The tableeghi brothers wanted him buried in Raiwind. And the Mewatis and Indian brothers insisted that he should be brought back to Delhi, because they felt if that was not done we would have a riot here in Delhi. When your name was mentioned all three parties remained silent. Hafiz Siddeeq said that they would never be able to act contrary to your order."

I said: "But then, the least you should have done was to inform me of Maulana Yusuf's 'wasiyat' by phone. I did not know of that. Had I known I would never have called for the janaza to be brought here."

In these seventy four years of mine, I have seen a lot, heard a lot. A long story can still be told with lots of warning and lessons.

It set me thinking deeply about the wonders created by Allah.

In the previous pages I have refered to those misfortunes in our family circle concerning people with whom I had close connections. In the misfortunes of the demise of Elders too, there are wonderful signs of Allah's qudrat.

The Elders

1. In this regard the first death of one of the Akabir I have witnessed was the death of Hazrat Gangohi (may Allah fill his resting place with noor and raise his rank). He died on the 8th (or 9th) of Jamadul Thani 1323 Hijri (11th August 1905). It was on Friday around the time of Chaasht.

The scene is still fresh in my memory. He was buried after

Jumua. From the time of his death till the burial, there was so much weeping and wailing but without exaggeration, it was in such silence that one could not hear another person nor even the voice of an animal could be heard. Such silence was there that even those who recited the Quran did so without voice. Even those who read by heart and sat in the mosque reading, did so in utter silence. It seemed as if voices were down. Even if one asked someone else a question, he would after one minute receive a reply by sign language. My father, who used to perform the salaah during Hazrat's illness performed the Jumua salaah. Sheikhul Hind Maulana Mahmoodul Hasan on request by Hazrat's son performed the janaza salaah in a breaking voice filled with emotion.

All Hazrat's most prominent Khalifas were present. Hazrat's son was asked who was to perform the salatul janaza. He said: "Maulana Mahmood will perform it." I was a mere child at the time and quietly went along to the graveyard but everywhere I was sent away. All along the way some devoted ones would say to me: "Go away, go back."

I could not reach the graveyard as so many were the mourners that for a mile on all sides the graveyard was encircled. I can still remember that scene, even to this day.

2. Thereafter on the 26th Rabee-al-Thani 1337 Hijri I saw the janaza of Hazrat Shah Abdul Raheem Raipuri in Pelwan. One night before Hazrat Maulana Khalil Ahmad Saheb had a dream wherein he saw the moon being eclipsed. In a very restless state he got up from his bed.

His wife asked: "What is the matter?"

He replied that he had seen this dream: "Maulana

Mahmood is presently in Malta and Maulana Abdul Raheem has been sick for quite a time. May Allah protect..."

Early in the morning Hazrat decided to go to Pelwan. The dream as I remember it is as quoted above. In 'Tazkira-e-Khaleel page 267 it is given with slight difference.

The village of Pelwan was one which Shah Zahid had purchased. It was situated in a very beautiful surrounding and there were a few cottages built by the English from whom he had bought it and it had a wonderful atmosphere.

Due to an invitation from Shah Zahid, Hazrat Raipuri came here for a few months for a change of weather during his illness. Here he passed away and from there the janaza was brought to Raipur. Hazrat Saharanpuri arrived early in the morning after the death had occured the previous night. The news only reached Saharanpur the evening of the next day.

At that time we were having the half yearly examinations. In those days examination time was such a strict and stringent affair that not a single student or employee of the madressa could get permission to absent himself, not even the office staff or fund collectors. If any of the collectors were not far away they too had to return to the madressa. Even the library and the finances office were closed during the mornings.

I asked Maulana Inayat Ilahi the mohtamim of the madressa for permission to go to Pelwan. May Allah grant Mohtamim Saheb very high rank in the hereafter. He gave permission. He was always very kind to me and allowed me to go, telling me to leave quietly, and to see that Maulana Thabit Ali does not see me leave. I got up quietly but I do

not know from where Maulana Thabit Ali saw me. By then he had also heard the news of Hazrat's death. Maybe it was because he knew of me and my father's connections with Hazrat that he had an idea, that I may be leaving for Pelwan.

He started shouting: "Where is he going?"

I walked fast up to the steps leading to the old Darul Talaba, but from there I ran full speed out of the madressa for fear that he may send someone after me to bring me back by force.

Mohtamim Saheb turned his face in another direction. This was the first day of the examinations. The examination papers were being placed in piles. He purposely turned his attention to that and got involved while Maulana Thabit Ali was making noise.

I did not have any money on me but I purposely avoided going home for fear that Maulana would send someone to intercept me. I hoped meeting some acquaintance from whom I could borrow a few paises for the tanga up to Bahut. No buses were going in those days and the tangas only went up to Bahut. Arriving at the tanga stand I met a person from whom I borrowed four annas and for fear of Maulana Thabit Ali sat down in the tanga to reach the outskirts of Saharanpur. All the while I was reading: "Ya Rabbi Sallim, Rabbi Sallim." (Lord, keep me safe).

Later when I left Bahut in the direction of Pelwan, I saw the janaza coming along, and I followed the janaza up to Raipur. Hazrat Maulana Khalil performed the janaza salaah. After the salaah, I immediately started back towards Bahut on foot in fear of Maulana Thabit Ali. There I met many friends whom I knew and borrowed some money

from them and finally arrived back home that night. Hazrat arrived the next day.

3. Then I saw the funeral of Hazrat Sheikhul Hind. Look at Allah's ways. I have only had a few chances of being present in Hazrat Sheikhul Hind's presence and yet I was privileged to have joined in his funeral preparations, kafan and burial. Then there is my great benefactor, Sheikhul Islam Maulana Madani who had been Hazrat's companion everywhere, on travel, at home, in Malta's jail and never left him. Maulana Madani leaves his side for one day and could not be present at his funeral and burial!! What a lesson!

A debate had been organised in Amroha between the Sunnis and the Shias. Posters had been put up everywhere and newspapers had already given it a lot of prominence. From Luckhnow Maulana Abdul Shakoor came and from Saharanpur my Hazrat. Both were well known for their debating skills on this topic. When the Shias knew of the arrival of these two stalwarts, they tried their utmost to avoid the debate, hoping that it would be put off on request by the Sunnis. Hence they sent a person to Delhi to call Maulana Mohammad Ali Jowhar who for 24 hours gave lectures in various gatherings against the holding of the debate, stressing the need for mutual understanding and co-operation.

This was the first time in my life that I had seen Maulana Mohammad Ali Jowhar. I do not remember seeing him again thereafter. I told him: "For a long time I have been longing to meet you."

I hoped that even though he did not know me, he would give me a minute or two of his time. But he was very angry at what Maulana Abdul Shakoor and I had organised. Hence in an angry tone he said: "Call off this thing and we shall meet."

For a whole day the argument continued about the debate. On the second day 14th Rabee-ul-Owal 1339 Hijri my Hazrat sent me with a note to Hazrat Sheikhul Hind in which was written:. "The situation over here is like this...... For the Sunnis it is on no account advisable to postpone the debate or to put it off. Please send me an urgent note saying that the debate must go on and not be postponed."

With this short note I left Amroha for Delhi when I reached the station, I met a few persons who greeted me. I asked them for the reason of their coming to the station and they replied: "Hazrat Sheikhul-Islam is coming by train enroute to Calcutta. We have come to meet him here at Amroha station."

I had no pencil nor paper with me. I picked up a piece of paper from the station and a piece of coal and wrote a note to my Hazrat: "Maulana Madani is arriving enroute to Calcutta. Make him get off there (in Amroha)."

I gave the note to those persons to give to Hazrat Maulana Khaleel and I left for Delhi. Hazrat sent a man to the station requesting Maulana Madani to get off the train. Although Maulana Madani had a ticket for Calcutta, and his luggage with him, he immediately alighted at Amroha. The manner in which I have seen Maulana Madani answering the requests of Elders, I have not seen in anyone else. No matter how much it was against his own opinions, he always bent his head in front of their orders. In those lectures he advised both parties that this was not a time for inflaming the emotions of people and for polarisation. At this time it is of the utmost necessity even to have reconciliation and mutual understanding between Muslims and non-Muslims, instead of getting involved in arguments and fights.

I reached Hazrat Sheikhul Hind's residence in Delhi near

Maghrib time. At that time Hazrat Sheikhul Hind was seriously ill, so ill that there was no time to present the note to him. He passed away the next morning. Telephone calls were made to all places.

Telegrams addressed to Maulana Madani were sent to various stations around Calcutta, to places where according to the opinion of people the train must have reached. I told them to send a telegram to Amroha as well. All of them looked upon me as being a fool, for this suggestion. They thought I wanted to send a telegram to Hazrat Saharanpuri care of Maulana Madani. They wanted to know what connection there was between Maulana Madani and Amroha. I said: "Just send a telegram in case he may be there."

Maulana Mufti Kifayatullah, the president of the Jamiatul Ulema (may Allah grant him very high rank), although I was in opposition to his politics, was very kind to me. He used to treat my views and suggestions with a lot of respect and dignity. In many religious and political questions he used to qoute my views with respect although they differed from his. He would say:. "Some sincere scholars are of this opinion. I believe..." Such kind of words were even used in his pamphlets. There are many occasions when he quoted my views respectfully although they opposed his views.

On this occasion, seeing my insistance on a telegram to Amroha and the other people's refusal, he said: "When this man repeatedly asked for a telegram to Amroha as well, what objection have you got against one more telegram?"

The telegram was sent, I think it was not sent 'urgent' because the senders were against it. The telegram arrived the next day. Hazrat Madani arrived at Sheikhul Hind's house the morning of the third day.
The time of his arrival will always remain indelibly im-

printed in my mind. He stepped forward in complete silence, his feet hardly lifting from the ground. He came forward as if at every step he was going to fall down. One or two people came forward to shake his hand. Everyone stood quietly in their places. He went to sit down on the stoep in front of Sheikhul Hind's house, silent. A few of those who were in the house came to sit down with him.

I stood there thinking of Allah's ways. The man who had been the companion of Sheikhul Hind at all times even on travel and in exile, has to come to his grave one day after his burial. And, the man who had never had the opportunity of being present has the opportunity of accompanying the deceased from Delhi right up to the burial.

عجب نقش قدرت نمودار تیرا

"Lord, How wonderful the exhibition of Your Qudrah."

The salatul janaza for Sheikhul Hind was performed in Delhi by my uncle Maulana Mohammad Ilyas. Hazrat's own brother, Maulana Muhammad Hussain did not join in the funeral prayers so that the salaah may again be performed with him as the 'wali'. He performed the janaza salaah after arrival in Deoband.

Strange also is the fact that in spite of my close contact with Hazrat Raipuri, I could not join in his funeral prayers. Then there is Munshi Rahmat Ali Julundri whose janaza salaah I could join without ever having to meet him. There was also my inability to be present at the janaza of my Hazrat because I had left Medina a few months earlier to return to Mazahirul Uloom (as will be explained in volume 4). Then there is the janaza of Haji Hafiz Fakhruddin Saheb which Maulana Yusuf could not attend because of the Saharanpur Ijtima, even though Hafiz Saheb used to be a very regular visitor to Nizamuddin.

Then there is Hazrat Maulana Abdul Qadir Raipuri, who on return from Pakistan always used to come to Saharanpur first. For once he came via Delhi and finds himself on time to join in the janaza salaah in the Fatehpuri Masjid in Delhi on the 25th Shawaal.

We now come to the demise of my Ustad and mentor Maulana Khalil Ahmad Saheb. This is also an example of those mentioned above under number 3. Since 1335 Hijri I was always by his side in travel and at home but at the time of his death I was far removed from him.

In Zil Qada 1345 Hijri I left Medina. Hazrat died in Medina on Wednesday 16 Rabee-ul-Thaani 1346 (in India it was 15th).

Maulana Tabeeb Maghribi performed the janaza salaah on the musallal-janaa-iz of the Masjid-el-Nabawi in Medina.

Hazrat Maulana Ashraf Ali Thanwy died on Tuesday 16 Rajab 1362 Hijri early in the morning. During his illness I went to visit him a few times. I was in my room when Bhai Ikram came up to give me the news. As soon as I heard, I jumped up and ran to the station. When I came to the station I found that the time for the train to leave was very near. In fact I had to jump into a moving train with my ticket.

The other madressa colleagues could not come in time for this train. I heard afterwards that because of the efforts of the towns people the station-master agreed to add two special trains on the narrow-guage line up to Thanabavan. The first train arrived two hours later but the second one arrived after the janaza and burial.

Maulana Zafar Ahmad Saheb performed the janaza salaah at the Eidghah.

The extreme silence which I had initially observed in Gangoh and to a certain extent in Raipur, was once again prevalent. Never again did I observe it after that. Complete control over one's emotions even while in distress, so much so that not even the voice of an animal was heard.

لله ماأخذ ولله ماأعطى

"To Allah belongs that which He takes and to Him that which He gives.

During Hazrat Thanwy's illness I visited him a few times. A few days before his death I happened to visit him at the house of his younger wife. He died at 10.40 p.m. on the evening between Monday and Tuesday (may Allah fill his grave with noor and may He raise his rank).

A couple of days prior to his demise Hazrat had already grown weary of the life of this world of trials and sorrows and repeatedly asked: "Ya Allah for how long more do I have to remain in this troubled world?"

Among these misfortunes of the death of my Elders is the death of Hazrat Meeruty which I explained already in the introduction to my book: 'Irshadul Mulook' He died on Monday 1st Shabaan 1360 Hijri (25th August 1941), at 2 o'clock in the morning and was buried in the family graveyard near the house.

Another incident took place at the time of his death. Hazrat Maulana Abdul Qadir Saheb Raipuri arrived from somewhere, came to me and said: "I have heard of the sickness of Hazrat Meeruty. I am thinking of going to visit him first before going back to Raipur, on condition that you accompany me."

I acceoted. We agreed to first visit Deoband and stay over there for the evening. On the Monday morning we would leave for Meerut and return that same evening. On Tuesday he would return to Raipur. And so on Sunday zuhr time we arrived in Deoband. The Monday morning we sought permission from Maulana Madani to leave for Meerut. As is his habit Hazrat Madani hesitated in giving permission.

Of all the deaths of my Elders the most important one with which I was connected was the death of Hazrat Maulana Hussain Ahmad Madani. Hazrat became ill during the latter part of Ramadan in 1374 Hijri in Banskandy (Cachar), where he spent that Ramadan and the one before.

On the evening of the 4th of Ramadan he fell ill with fever but still he did not give up fasting. He was set to return on the 26th Shawaal but his health was still critical. On the 22nd he had diarrhoea twenty times and the journey was put off at the last moment. The people from Deoband who had come as far as Saharanpur to welcome him back had to go back disappointed.

On the 2nd of Zil Qada Hazrat returned and I, as is my habit, was at the station to meet him. Because Hazrat was ill and we had heard of his weakness, I stood in the door of the station mosque with a stick in my hand and said: "I will strike the hand of everyone who stretches forth his hand to shake hands with Hazrat."

I have had to do this every time Hazrat Raipuri came from somewhere. This time too the whole mosque was filled with people. Because of his extreme weakness Hazrat came walking very slowly to the mosque, When he arrived the crowd made a path for him to move through. Hazrat stretched forth his hand to shake mine, but I pulled my hands back. This was because I had threatened everybody

and they would be wondering why I was doing that which I stopped them from doing. But Hazrat grabbed my hands and shook it, and said: "Todays Moulvies are like this; they prohibit others and they do it themselves."

Thereafter Hazrat left by bus for Deoband and in spite of his long travels during his illness he came to visit me with his eldest daughter on hearing of the illness of my daugher (wife of Hakeem Ilyas).

The next day 15th Zil Haj he went on a long journey to Madras, Mangalore, Mysore. He left by car for Delhi and from there by air. He arrived back at Delhi by air on 4th Muharram 1377 Hijri and back to Deoband by car the next day. The journey was to be a long one but had to be cut short because of his illness. Even when he walked a few strides or if he gave a short talk anywhere, his breath went away. Hakeem Ismail treated him for 'bulgham' and prescribed medicine, but there was no noticable benefit.

The doctor in Deoband diagnosed a heart ailment and suggested that Hazrat should immediately see a specialist civil surgeon in Saharanpur. It was decided that on 11 Muharram 1377 Hazrat should go to Raipur and it was thus decided that to avoid having to come to Saharanpur again, he should see the specialst at this time. He arrived in Saharanpur at four o'clock. At the hospital the civil surgeon took some X-rays and examined him. He agreed that what the doctor in Deobnd has suspected was true — heart ailment. Then he went to Raipur. They arrived there at half past ten when Hazrat Raipuri had already gone to sleep, but someone informed him. In the morning right at the time of leaving, on the request by Bhai Altaf Saheb, Hazrat agreed to remain.

Hazrat told me: "I am sorry at the delay in the writing of the foreword of 'Laami-ud-dáry'."

(The introduction to Laami, Owjaz and Kowkab had been written by Hazrat Madani. The Muqaddama had been in Hazrat's possession for a few months, but he could not yet find the time to write).

He said further: "I had come from Deoband with the strong intention of writing it at Bahut or at Saharanpur."

He sat writing in the room of Azad Saheb until eleven o'clock. Then Hazrat performed Jumua in the Orchard Masjid and continued writing till Asr time. But because of his weakness he could not complete it. We left after Maghrib and spent the night at Bahut. Then on Saturday morning we left from there for Saharanpur to be examined by Dr Barakat Ali. That evening at 5 p.m. he left for Deoband. Dr Barakat Ali then used to go to Deoband every second or third day. The doctor made sure that every time he went, he took me with him. And at that time messages from Maulana Asad Saheb also often reached me asking me to bring the doctor with me.

On 19th of Safar it became clear that Hazrat was affected by 'nazr' and he developed indigestion from almost everything he ate. He had already been affected by 'sihr' for more than a year. Plans were made to combat these but because of the repetition of the heart palpitations, Dr Barakat Ali suggested that Hazrat should be admitted to the special heart clinic in Delhi for treatment by a heart specialist.

Maulana Asad made all the arrangements by telephone through the office of the Jamiat in Delhi and the journey by car was fixed for Sunday, but Friday evening Hakeem Abdul Jaleel prevailed upon Maulana Asad to postpone the journey as he felt Hazrat was not strong enough for the journey. Dr Barakat Ali had already given the medicines for

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the journey and for before the departure. However, because of Hazrat's weakness and because of the advice of well-wishers it was decided to restart treatment by Hakeem Abdul Jaleel. Telegrams were sent to Hakeem Abdul Hameed from Delhi and Hakeem Muhammad Siddeeq from Bareilly. But Hakeem Abdul Hameed Saheb had gone to Pakistan. Hakeem Siddeeq arrived. During the last week of Rabee-ul-Thaani Hazrat had heavy breathing problems. Although he was very tired and sleepy, no matter on which side he lay, he was troubled by this problem. On the 1st of Jamadul Oolaa he started vomiting everything, medicine or food, he took in, was vomited out.

Then on the 2nd Jamadal Oolaa I again took Dr Barakat Ali with me to Deoband. The doctor told me that he had no hope, but prescribed some medicine.

In privacy I told Hazrat Madani: "Maulana Hameeduddin had written from Calcutta that the initial effect of 'sihr' had passed off but the person responsible had now worked a more stronger form of 'sihr'."

On the 7th Jamadul Oolaa after performing one raka'at of Fajr salaah he had a dizzy spell and fell down in the ladies section of the house. Hazrat said: "Throughout my life I have never once experienced dizziness."

That Sunday I went to Deoband again with Dr Barakat Ali. By then his health had improved considerably. He said to me: "A letter has arrived from Mahmood in which he says: If you agree I will come from Delhi with a plane and take you with your whole family to Delhi. I myself will get the matter settled with both 'governments'."

Hazrat told me: "For a day I have awaited your arrival so that after consulting you I will write a reply. But because of

Mahmood's awaiting my answer I wrote back that the deeni and academic (ilmi) services that can be rendered here cannot be done anywhere else."

I replied: "Hazrat had said the right thing."

Up to Thursday the news always reached me about an improvement in Hazrat's health. It was on Thursday 12th of Jamadul Oolaa 1377 Hijri (5th December 1957) while I was teaching Bukhary when the Muezzin called out that Maulana Madani had passed away. A telephone call had been received at the home of Mahmood Ali Khan.

I went straight to the station. It was very near the time for the train to leave. Afterwards the car sent by Maulana Asad also arrived but I had already left.

Hazrat had on the morning of Thursday called Maulana Asad and Maulana Arshad to advise them to have love and devotion for each other. Soon thereafter without any help he came out into the courtyard to have his meal there. He also advised his wife to exercise patience in the face of (museebat) calamities and misfortunes. At a quarter to one he went to lie down to rest and then by half past two, contrary to his habit, he did not get up for salaah, his wife went to see him. She found him already gone cold, whereupon she sent someone to call Maulana Asad. This was the day when everybody was quite contented that his health was getting better! The doctor came and announced that Hazrat Madani was no more....

The janaza salaah was fixed for nine o'clock that evening, but a telegram arrived from Maulana Hifzur Rahman from Moradabad, saying that he had already set forth for Deoband. A car was sent to fetch him so that he could come straight to Deoband. After waiting up to half past twelve,

the janaza salaah started. All those other people came after the salaah. The burial took place at 3 o'clock that night. It is said that over thirty thousand people had joined in the funeral. (May Allah grant him the highest rank and fill his grave with noor).

Of all my Elders the death of the one that was hardest upon me was the death of Hazrat Maulana Abdul Qadir Raipuri. After the Partition of India, which will be dealt with in a special chapter, it was Hazrat's habit to visit Pakistan from time to time. The basic reason for this was that those, who were connected spiritually with him and Hazrat Abdul Raheem Raipuri, were mostly resident there. Hazrat's own house was also in Pakistan. For this reason he went there on numerous occasions. (Ali Mia has dealt with this in detail in Hazrat's biography).

The last journey was a very important one and a cause for much resentment. Hazrat's final sickness had already begun. It started cn 18th Showaal 1374 Hijri (10th June 1955) at Mansoori.

He suddenly became very ill. That morning he ate fish and afterwards started feeling feverish and had a pain in his chest. On the Saturday he sent a man to call me, but because of some necessity I could not go on that day. On Monday morning a letter came from Jaleel requesting my presence and later two telegrams calling me.

On Tuesday morning the late Qari Saeed, the late Meer Saheb, Khan Saheb and I left for Mansoori. When we arrived at four o'clock we found him quite comfortable. Because it was the beginning of the academic year, I returned with Hazrat's permission the next day - Wednesday. On the 2nd Zil Qada Hafiz Abdul Aziz and Jaleel returned from Mansoori and went to Lahore. On the 12th Zil Qada

Soofi Abdul Hameed took Hazrat by car and brought him to the Kangron Wali Coti in Bahut, so that it would be easy for the doctor to visit him there.

For the morning of Sunday 19th Zil Qada an appointment was made for X-rays to be taken in Saharanpur, but before the Fajr azaan a man came to me by car, saying that at 1 a.m. Hazrat had had a heart attack. "Bring Dr Barakat Ali quickly."

After salaah I immediately took Dr Barakat Ali and went off. Because of his patients Doctor Saheb had to return by bus at 8a.m.

At that time it was my daily routine after teaching Abu Dawood in the afternoon to go straight to Bahut by bus and return from there to resume my academic work and teach.

On Sunday 26th Zil Qada Hazrat went for X-rays and took up residence in the room which was Qari Saeed's Darul Ifta of the old madressa which today has become the guest-room. This was suggested by Dr Barakat Ali. On Tuesday I started writing the 'Aayat-e-Shifaa' for Hazrat to drink.

Then on the 5th Zil Haj the doctor stopped prescribing any medicine because there was no major sign of any illness, but he insisted that it was very important that precautions be taken, and Hazrat should take things very easy. Hazrat performed the Eid salaah in the madressa masjid at half past six. In the Darul Talaba Masjid it was performed at half past eight.

The number of guests coming to visit him were increasing daily. On Sunday the 26th Zil Haj Hazrat left Saharanpur in Shah Saheb's car for Raipur and it appeared that he was fully recovered, apart from some minor complaints, which

necessitated a visit by the doctor from time to time. But as for the heart ailment, of that there was no sign.

On Wednesday evening 1st Shabaan 1375, Soofi Abdul Hameed, Dr Mohammad Meer Saheb, Bhai Afzal, Hafiz Abdul Azees Saheb etc., - eight of them all together arrived in Saharanpur and in the morning after drinking tea, they travelled to Raipur with a request for Hazrat to come and spend Ramadan in Pakistan. They came back on Friday and left that night for Lahore. For three days they had begged Hazrat trying to persuade him to spend Ramadan in Pakistan, but for that year Hazat had already decided that Ramadan was to be spent in Raipur. Before that he had already spent several Ramadans in Ghora Gully near Rawalpindi. This year Hazart spent Ramadan in Raipur and Maulana Madani spent it in Banskandy.

On the 12th of Safar 1376 Hijri Soofi Abdul Hameed and Dr Mohammad Meer etc., once again came with the request for Hazrat to spend Ramadan in Pakistan, but because of Hazrat's weakness and illness they could not take him away.

Then on the 21st of Rabee-ul-Owal 1376 Hijri Soofiji, Bhai Aslam, Akram Afzal, all came with their own cars from Lahore and arrived in Saharanpur. The next day they left with me, Ali Mia, Maulana Yusuf and Maulana Inamul Hasan for Raipur. Then on the morning of Monday we performed Fajr salaah with Hazrat and left, arriving in Saharanpur at such a time when Fajr salaah jamaat was being performed.

Immediately the procession left for Ludhiana. They arrived at Ludhiana near 10 o'clock. That night a telegram from Moulvy Abdul Mannaan arrived: "Arrived Ludhiana safely." From there they left the next day for Lahore arriving at 10

o'clock. A telegram from Jaleel arrived to tell of the safe arrival.

After staying in Lahore for three months Hazrat left for Lyalpur on the 2nd of February 1957. A telegram from Soofiji sent on 3rd of Showaal 1376 informed us that, that day they had returned from Lyalpur and arrived back in Lahore. From then onwards we daily had telegrams and telephone calls of Hazrat's return to Saharanpur only to be cancelled by a later call. On the 11th of Shawaal Hazrat arrived by car at Ludhiana and according to a telephone call from there they were to be back the next day in the morning. The next day they arrived and I left with them for Raipur arriving there at 12 noon.
Hazrat was not well when Maulana Yusuf etc., heard of Hazrat's ill-health, they came along on Saturday and I went with them to Raipur, returning on Wednesday and they went back to Delhi. On 20th Zil Haj Hazrat again had a heart attack and for an hour he had difficulty breathing.

On the 3rd of Muharram Ali Mia on hearing of Hazrat's 2nd heart attack came from Lucknow. Early in the morning he left for Raipur and stayed there for five days before returing.

On the 14th of Rabee-ul-Owal 1377 a message came to me from Raipur saying: "With your barakat today for the first time in thirty two years I have started eating chillies in my food. I have developed a natural liking for chillies."

This must have been because of the effect of some illness, because Hazrat would never have eaten chillies. This effect lasted only a few days and then disappeared.

On Friday the 8th of Rabee-ul-Owal 1377 Hijri, Chaudry Abdul Hameed and the brother of Bhai Afzal, Bhai Aslam arriv-

ed, so that they could again invite Hazrat to Pakistan once more and fix the time for his journey. The next day Bhai Ikram went to Raipur and Hazrat told him: "I have no desire for travel but these people are very persistant in their request. This ability to decline an offer or invitation and to remain steadfast on your decision, is something Allah had given to Sheikhul Hadeeth. Please talk to these two and get them to agree that this time they should excuse me..."

Thus as a result of the pressure from all, the journey was put off for a few months. Hazrat said to one person: "If only we people could make half as much effort as these Pakistanis are making, then why should I roam around so much."

On Monday the telegram telling of the postponement was sent to Lahore, but on Tuesday Maulana Abdul Mannaan's passport arrived from Delhi. The journey was fixed for Wednesday. These things always happened in Hazrat's travel arrangements, whether from India to Pakistan or from Pakistan to India. Telegrams of fixed schedules and cancellations upon postponements always went on for months on end.

On Thursday the 28th of Rabee-ul-Owal 1377 Hijri in the morning Soofiji arrived by car and I accompanied him to Raipur. Then after Jumua on Friday I went with Hazrat to Saharanpur. We delayed there for half an hour and then went to Deoband to visit Maulana Madani during his illness. We remained in Deoband for about two hours and returned in the evening to Saharanpur. The next day they left at Zuhr time for Ludhiana. They arrived in Lahore on the 3rd of Rabee-ul-Thaani 1377 (24th November 1957). Hazrat remained in Lahore till 24th February 1958 and on the 24th February he left for Lyalpur. They returned to Lahore on 1st March 1958 in order to leave for India immediately. But on

arriving back to Lahore there were again requests for a longer stay. Then started the normal delays and postponements inspite of an agreement having been made with the Pakistanis in November that it had been fixed without any doubt, that Hazrat would return to spend Ramadan in Raipur. But because of these postponements and delays it so happened that Hazrat spent Ramadan 1377 Hijri in Pakistan, at the home of Soofiji. i.e. Soofi Abdul Hameed.

After trying hard to get through by telephone, we finally got a call from there. Bhai Abdul Wahab Kamtholwy told us Jaleel had gone to Lyalpur. A certain cardiac specialist Dr Yusuf had examined Hazrat and ordered that for a period of six weeks Hazrat must get complete rest and not be allowed to undertake any form of travel. His heart condition was very serious.

On the 11th of Zil Qada the Naib Mohtamim, Maulana Abdul Majeed who had gone to Pakistan for some work of the madressa came away from there and brougth a very earnest plea from Hazrat Raipuri to me asking me to send Ata-ur-Rahman and Shah Masood urgently to fetch him from Lahore. A few days later Shah Masood left for Lahore. On the 25th of Zil Qada brothers Ikram and Mahmood returned from Lahore. We learned that Hazrat had stopped Shah Saheb from leaving saying: "If you leave from here, then there will be a very long delay in my return."

On the 14th of Zil Haj (2nd July 1958), Meer Aal Ali Saheb received a telephone call which said that Hazrat's health was slowly improving, but no arrangements had been made for his return. Thereafter some dates were fixed only to be cancelled later. Finally on the 23rd of Rabee-ul-Owal 1378 (8th October 1958) was fixed. They would leave by Frontier Mail to arrive in Saharanpur at 3 a.m. He was to stay at

Shah Saheb's house, and his residence was at Bahut. I had a routine of teaching my last class and leaving straight for Bahut House. I used to remain there and only returned to the madressa after Esha. Because Hazrat also spent Ramadan at Bahut House, it meant that my after Asr majlis could not be held. I used to go to Hazrat before Asr, perform taraweeh behind Shah Masood and return at 10 o'clock.

Hazrat used to sit up during the first two days but the doctor prohibited that and he lay down. A few days later he also lay down to listen to the Quran being recited in taraweeh. Dr Barakat Ali kept up his treatment with great care. He advised against Hazrat fasting. That year Hazrat also performed the Eidul Adhaa salaah at Bahut House.

The Pakistanis came on visits in large numbers. Once again they came with a request for Hazrat to come to Pakistan. Finally after getting Hazrat to agree, Ibrahim Pehlwan of Lyalpur bought the ticket. Hazrat together with his attendants left on 28th of Rabee-ul-Owal 1379 (3rd October 1959). They left with the Frontier Mail at 2 a.m. and the following day we received a telegram from Soofiji about the safe arrival in Lahore. At about this time there was a heavy argument and dispute between the people of Lahore and those of Lyalpur. Some strong words were spoken which is mentioned by Ali Mia in Hazrat's biography.

Anyway Ramadan was spent in Lyalpur and on the 4th of Showaal according to the previous agreements, Soofiji went there by car. The luggage was loaded and over five hundred persons had already shook hands in farewell but the Lyalpur people came along with a letter from the civil surgeon, stating that for three months Hazrat should not travel. This made them postpone the journey. Because these Pakistanis always did this kind of thing and knew

each other's plans and plotting, they understood. Finally after one year and seventeen days Hazrat arrived on Monday the 25th of Rabee-ul-Thaani 1380 (17th October 1960). He arrived by Frontier Mail at night. Again he stayed at Bahut House.

Now there was a strong appeal for Hazrat's return to Raipur but Moulvy Abdul Mannaan opposed this as his stay in Bahut facilitated his treatment. But alas! Dr Barakat Ali who in spite of himself having heart trouble, had treated Hazrat with great diligence and came to see him daily, also had a severe heart attack on the 9th of Shabaan 1380 and died on Friday at half past eleven at night. Because of Hazrat's presence at Bahut House, the janaza salaah was performed at Bahut House. He was buried at Haji Shah graveyard. After his death, Hazrat's treatment was undertaken by Dr Farhat Ali, the substitute of Dr Barakat Ali. Finally on the 25th of Shabaan 1380 Hijri Hazrat returned to Raipur. I also went with.

The Ramadan of 1380 was spent at Raipur. Then in Rabee-ul-Thaani 1381 Soofiji's telegram started coming for Hazrat to come to Pakistan and because Hazrat did not have the courage and strength for travel, telegrams went back telling of a postponement in plans. The Pakistanis considered these telegrams to be from the attendants and not from Hazrat's side. Therefore on 9th Jamadul Oolaa, Soofiji and his brother Ikram came by car to Saharanpur and left for Raipur on Saturday. I went with. They repeatedly requested Hazrat to come with them, but he continued to put forth excuses. They then decided that when I had left they would again speak to Hazrat. I sought Hazrat's persmission and left on Wednesday.

He said to me: "It was because of these demands and difficulties that I called you and refused permission."

Finally by my insisting that much of Bukhary was still left to be covered, he gave permission, but with a heavy heart. I used to come to Raipur every Friday, staying until Sunday morning. After the khatam of Bukhary on 14th Rajab I left for Raipur with the niyyat of staying there for a week. Hazrat was very happy. When I was about to leave on Thursday, Hazrat said: "What kind of Sheikhul Hadeeth are you, deceiving us like this? This is not a week."

Because of some necessary work I returned on Friday. Thereafter I continued to visit him on Friday till Sunday. For the month of Ramadan, it was decided that I would spend half of the month in Saharanpur and the other half in Raipur. It was fixed that on 15th Ramadan I was to leave for Raipur.

I waited for Maulana Yusuf who only came on the 17th just before Asr. We left from there in his car, arriving in Raipur at iftar time. Maulana Yusuf returned the next day and I remained, except for two days when I had to go back for some necessary task. Then on 1st Shawaal 1381 Thursday at half past seven I performed Eid salaah in Hazrat's company in the Orchard Masjid led by Azad Saheb and left for Saharanpur. By that time the salaah had not yet been performed here.

Hazrat's visit to Pakistan was fixed and for this reason I continued to go to Raipur weekly. Every time I returned it became more and more difficult to come away. On 5th Shawaal on another visit and after consultation with Hazrat, and a long discussion with Hafiz Abdul Aziz Saheb, I made the announcement that Hafiz Saheb had agreed and had been appointed to remain permanently in Raipur after Hazrat. Maulana Ali Mia also wrote this story in short on page 204 of his biography of Hazrat.

When on 30th Shawaal I sought permission to return, I saw tears in the eyes of Hazrat and subsequently delayed my return. I came away on 3rd Zil Qada because this was the beginning of the year, the time of drawing up the time-tables, the division of lectures and therefore my presence was required in the madressa.

Thereafter it had been fixed that Hazrat was going to leave in General Shah Nawaz's special car. Because telegrams had been sent to various places, a massive crowd gathered there which was innumerable. The result was that Hazrat's blood pressure became very high - over 200. Dr Farhat Ali strongly advised against Hazrat travelling anywhere, with the result that the travel was postponed and telegrams had to be sent everywhere to advise thereof.

Then General Shah Nawaz came to Raipur and said that whenever Hazrat was able to travel again, all they had to do was send a telegram three days in advance. But again Hazrat's departure was postponed time and again. Finally he left on the 25th of Zil Qada 1381 (1st May 1962) by Frontier Mail on his last journey to Pakistan. He never returned.

In a majlis before his departure he told the gathering that should he pass away in Pakistan, his body should not be kept there, but be sent back to Raipur. Hazrat said this in a very pleading tone filled with emotion. I was present in that majlis, which was also attended by Soofi Abdul Hameed and some close friends from Pakistan, Haji Maulana Abdul Aziz, Moulvy Abdul Jaleel and Moulvy Abdul Wahid etc. He emphasised: "I would like to be buried near .he feet of my Sheikh and Ustad. It is for this reason that I do not like to travel anywhere now. But you brothers have been adamant and very insistant in your request."

He continued: "My Hazrat said: 'During a lifetime we have been together. My desire is that we shall be together even after death.' But only that will happen which Allah wants."

Hazrat had quoted this saying of his Sheikh Hazrat Maulana Abdur Raheem Raipuri many times. He said this many times during the days of good health as well as during his illness. Once I even raised a question against it and Hazrat merely remained silent.

Anyway, two days before his departure he gathered all these persons and gave this 'wasiyat'. He especially adressed Bhai Abdul Jaleel Saheb to promise that he would not oppose that wish of his. He made Maulana Hafiz Abdul Aziz the responsible person to see that his body was fetched. He also made Soofi Abdul Hameed Saheb responsible for sending him back. Repeatedly he made everyone promise. And when in Pakistan his health deteriorated he sent repeated requests by letter asking for Rao Ata-ur-Rahman and Shah Masood to come and fetch him. About thirty or forty notes reached through me alone, in which was stated: "If you wish to come and take me away, come soon, this is the last time for me."

Every time a letter came, I told Shah Saheb about it. He resided here in Saharanpur. I continued to send the messages to Roa Ata-ur-Rahman Saheb in Raipur, but these people were so sure that Hazrat was well, that they had no idea of the seriousness of the matter. They did not realise that the end was quickly coming nearer.

Haji Najmuddin the Madras Boat House owner went to Pakistan to fetch Hazrat and bring him back. Hazrat told him: "My heart also desires to go back, but my intentions is to leave on the arrival of Shah Masood and Rao Ata-ur-Rahman."

Haji Najmuddin then came back from Lahore, straight to Saharanpur and then to Raipur, but to quote Hazrat: "But only that will happen which Allah wants."

Shah Masood was all the time making intentions. I informed Rao Ata-ur-Rahman that the seriousness of Hazrat illness has now made his condition critical and practically hopeless. Daily telegrams reached us from various people giving various bulletins of Hazrat's health. One said: "Hazrat is conscious." Then: "Dangerously ill" and later: "Condition critical", or "Hazrat in a coma." etc.

Finally a telephone call was received by Maulana Yusuf Saheb on Thursday 14th of Rabee-ul-Owal 1382 Hijri (16th August 1962) that Hazrat had passed away at 9 p.m. in the evening. The janaza salaah was to be performed at 9.

Maulana Yusuf sent someone to me to inquire about whether we should go to Lahore or not. I refused saying: "If, as the news was, the salaah was to be at 9 o'clock and the funeral and burial rites were to be performed in Lahore, there was no chance of joining in the salaah. And if the janaza was to be sent back, then it is possible you would go there while the janaza is here."

That night I received no telegram. We even made inquiries at the telegram office, but to no avail. Telephone contact was finally made with Lahore. Sabry Saheb's eldest son, Haji Ifdaal Saheb came to tell us that he had received the news from Lahore. From Radio Pakistan too the news of Hazrat's death was broadcast and it stated that the janaza was to be transported via Lyalpur to Saharanpur. I immediately did not believe this news from Radio Pakistan because how could one go from Lahore via Lyalpur to Saharanpur. Clearly something was wrong in this? The janaza could either go to Saharanpur or to Lyalpur.

Finally at six o'clock in the evening a detailed telegram arrives from Bhai Afzal which stated that Hazrat had passed away at twenty minutes past eleven and after that many telegrams came to corroborate the news. Hafiz Abdul Aziz had gone one day earlier to Sarghoda to fetch his passport. On hearing of the news he rushed back, reaching near Asr time and immediately after Asr the janaza was loaded onto a truck for transport to Dhudiyan. He was in a very distressed state and asked for a chance just to see the face for the last time, but due to the exceedingly large milling crowd and the haste to take the janaza to Dhudiyan no one paid any attention to his plea.

Because we had the hope that the janaza was coming to Saharanpur and we had been led to believe something like that from Radio Pakistan's news bulletin we were eagerly waiting for further news, but no news about the funeral arrangements reached us. On Saturday Meer Aal Ali and Rao Yakoob Ali Khan, who were in Lahore, but did not proceed to Dhudiyan, came back from Lahore. From them we came to hear the story of the janaza's transport to Dhudiyan.

I wrote a very strong letter to Moulvy Jaleel telling him that to honour Hazrat's request (regarding his desire to be buried in Raipur) was most important. He replied giving (what appeared to be genuine) forced circumstances, valid excuses and the imminent danger of the body becoming decomposed before burial as well as legal implication s and formalities. It seemed as if there was no need to doubt the truth of his statements. But on the occasion of Maulana Yusuf's death in Pakistan and the transport of his janaza to Delhi on the 29th of Zil Qada 1384 Hijri, we discoverd that there was absolutely no legal problems and no time problems. It was then that my sorrow knew no bounds.

It would have been a case of good fortune for all if they had considered Hazrat's wishes above their own desires and emotions. Hafiz Abdul Aziz tried his utmost, (may Allah reward him well), but his efforts because of the thronging crowd at the end was of no avail. But I was very much surprised at the brothers from Saharanpur, who were present in Lahore at the time, and will always be surprised and disappointed. They were men of such influence, high connections and good planners and organisers, but in spite of that they could not match Hafiz Siddeeq Nooh and his group.

I am wondering about those people, Indian and Pakistani, who trampled Hazrat's wishes under their feet. How are they going to face Hazrat on the day of Qiyamat? And those who tried to bring his janaza back and in spite of their efforts, were still unsuccessful. How are they going to face him? Surely will they too feel guilty and blamed? In my own mind I too will always remain of this group. But as for exhumation of the body for reburial at Raipur, I accepted that which the Muftis had stated. Here I was bound by the rules. I put the question of exhumation directly to them, especialy those known for their proficiency in fatwa, whether in India or Pakistan. They all considered exhumation as prohibited and as such I had to abide by their ruling. But whenever anyone asked my own personal opinion, I gave it without consideration for any of the two parties with clarity. I always feel this extreme regret over what happened especially when I think that on the occasion of my two daughters leaving for haj, I also had intentions of joining them. But Hazrat stopped me saying : "If I should die, then who woudl lead my janaza salaah?" But only that happens which Allah had predestined. Anyway, this being so far removed from where he should have been, is only an outer form of distance. In the 'barzakh' there is no distance, no matter who lies where.

The people of our mohallah are a group who are so emphatic and particular about where their Elders are buried, that occasionally heavy arguments take place. Hence on the occasion of my father's demise the two Hakeem Saheb's desired him to be buried in their orchard, but the mohalla people put so much pressure as was already mentioned. But when other connections of ours or students die, they are buried in the common graveyard. Up to now this is the custom. Once I even complained to my Hazrat Saharanpuri about this and he replied: "These are all things happening on the face of the earth. Under the earth in the 'barzakh' there is no distance at all."

Anyway, the predestined things remain as they are. The sorrow I feel that Hazrat's wish could not be fulfilled will always be there. And in letters which I wrote to friends after his burial I told them of this sorrow, but unfortunately to remove the body from the earth after burial, is not permissible to us. In observing the rules there is no place for personal emotions. There we have to make 'Durr Mukh-tar' and 'Shaami' our Imams and the verdicts of those people are supreme, who are all the time involved with fatwa-giving.

From one thing we have gone to another. I have seen much regarding the death of the Elders, and also about the deaths of my relatives and children.

Now three incidents come to mind - two of which had already been mentioned. One is the death of my eldest daughter - Haroon's mother. She had much difficulty and developed chronic fever. She died while performing her salaah of Maghrib by sign movements and while she was in the sujood of the third raka'ah. There was such a noor of happiness on her face, which I remember to this day. The second one has also been mentioned previously - the one who passed away while Maulana Yusuf was reciting and repeating the verse:

I do not say this in exaggeration, but the beauty of her countenance as she lay dressed in her white kafan with her hair on her breast! She looked even more beautiful than when she looked as a radiant bride on her wedding day! I can still see her as she lay there. I have seen many near relatives after death, but such a beautiful scene have I never seen.

The third incident is one which concerns my aunt. Of the occasions on which I went to Kandhla, one was on the occasion of the death of my aunt (phupi). I stayed there two or three nights. The signs of death had been evident a few days before. Every night Bhai Ikram, Muhsin and I sat by her one after the other. On the morning of her death just before Fajr, she suddenly tried to sit up. She looked at the door and said to me: "Quickly lift me up, let me sit up. Rasulullah Sallallahu Alayhi Wasallam has arrived."

The time for Fajr was very near. I did not know how long that would keep me and I would possibly miss the jamaat. I told Haji Muhsin to come and sit there. My aunt said in a stuttering voice: "Sit down." And she passed away.

May Allah cover them all with His Mercies. Ameen.

PART TWO

Marriage and Marriage Celebrations

Countless indeed have been the favours of Allah upon this humble and sinful servant and like rain descending from the heavens it has always continued to pour down upon me in spite of my sins and iniquities. When in 1328 Hijri I first came here, I had a dream that the Mohtamim of the madressa Maulana Inayat Ali Saheb embraced and clung

to me. I asked Hazrat the meaning and he interpreted it thus: "The 'Inayat' (grace) of Allah will cling to you."

This interpretation had proven to be completely true because at every step this grace of Allah has been with me like rain out from the sky. As much as I had committed disobedience, His Kindness to me increased. Allah forbid that this is a postponement of punishment (istidraaj).

Among these favours has been the matter of marriages. I have married twice and organised the marriages of my sister, my sister's daughter, my daughters, my sons and grandchildren - altogether sixteen or seventeen marriages. And on every occasion Allah was kind that in the end it seemed as though two raka'ahs nafal salaah were performed - not a marriage.

Nikah is a for, of ibaadat, but people have made it into a museebat. The Ulema say: There are two ibadaats, which started with Nabi Adam Alayhis Salaam and will remain alive till the day of Qiyaamat; the first is Iman and the second is marriage. Rasulullah Sallallahu Alayhi Wasallam considered nikah as one of his sunnats and said: "Nikah is of my sunnat. So whoever turns away from my sunnat, is not of me."

But what have we done? We have added so many nonsensical things to it and made it into a great burden and calamity upon ourselves. During the time of Rasulullah Sallallahu Alayhi Wasallam and the Sahaba Radiallahu anhum after him, it had the label of sunnat thoroughly attached to it. These nonsensical customary things which we had attached to it were not even thought of in those days.

The love which the Sahaba Radiallahu Anhum had for

Rasulullah Sallallahu Alayhi Wasallam were such that no one can deny it. A few examples of this have been quoted in 'Stories of the Sahaba'.

Hazrat Abdur Rahman bin Owf Radiallahu Anhu was a very well known Sahabi, and is one of the ten promised entrants into paradise. He was a very faithful follower of Rasulullah Sallallahu Alayhi Wasallam, but in spite of all that, not only did he not invite Rasulullah Sallallahu Alayhi Wasallam to his wedding, but also did not even inform him thereof. When Rasulullah Sallallahu Alayhi Wasallam saw some yellow mark on his clothing which denoted a kind of scent used at weddings, he asked him: "What is this, O Abdur Rahman? Did you get married?"

He replied that he had indeed married a girl from among the Ansaris.

I had written a risala on the marriages of the Holy Wives of Rasulullah Sallallahu Alayhi Wasallam and the Rasul Sallallahu Alayhi Wasallam's youngest daugher, Fatima Radiallahu Anha. I also mentioned this under the chapter dealing with my writings. Unfortunately this book could not be published.

Rasulullah Sallallahu Alayhi Wasallam also said: "That nikah has more blessings in it, in which least expenditure is incurred." It is a pity that we have through our customs made it the most difficult thing. No one knows how many salaahs are left unperformed because of it. Some times a greater museebat is this that the bride's party is sent off just at a time when salaah is to be performed, as a result of which the bride, bridegroom and the whole party miss the salaah. When that is the beginning of the union, is it any wonder that the end of it is arguments, disputes and corruption?

Ulema have written that the child that is conceived out of conjugal relations at a time of salaah (which is not performed) will tend to be disobedient to parents and troublesome to them. May Allah guide us and set us aright!

A worse museebat is this that as a result of our customs, girls remain unmarried till late in life, the reason being that financial arrangements cannot be made. Even worse than this - often, money has to be borrowed on interest, about which the Quran has passed a verdict that it is tantamount to a declaration of war from Allah and His Rasul Sallallahu Alayhi Wasallam.

Who is there that can survive in a battle against Allah and His Rasul Sallallahu Alayhi Wasallam? Often the excuse is brought that if all these things are not done, then our honour and dignity will be lost. I have seen many Elders have their marriages and the marriages of their loved ones performed according to the sunnat in utmost simplicity, without all this nonsencical rigmarole but without any dishonour at all!! I wish to relate some incidents from Aap Beti

1. My first marriage was performed on 29th Safar 1335 Hijri. when my father died, my mother started suffering from fever and this fever was finally the cause of her leaving this world to join my father in the hereafter. A few days after my father's death on 10 Zil Qada 1334 Hijri, my mother sent someone to Hazrat with this message: "I am not feeling well. There is no guarantee of my recovery to sound health. It is my wish that Zakariya should get married as soon as possible so that the home affairs can go on."

At that time my sister was still very young and alone at home. Hazrat immediately wrote a letter to Kandhla. Hazrat's relationship with the Elders of Kandhla and theirs

with him was like that of an elder brother with his younger relatives. He also had the right of passing judgements and enforcing rules among them just like the Elder of a family does. They on the other hand looked upon his orders as being compulsory to obey without asking questions. There are many incidents in this regard.

Almost as soon as his letter arrived, a reply was sent back: "It will be as you command. Whenever you wish you may come and fix the date."

The marriage of Zaheerul Hasan was also fixed for the same time. The marriage was fixed for the time when Hazrat arrives.

Hazrat, my uncle, myself and two of Hazrat's attendants went to Kandhla. This was the bridegroom's party. Hazrat performed the nikah. At that time the family 'mahr' in our Kandhla circles was eighty thousand rupees, which was supposed to be the equivalent of two red gold dinars. At the beginning of the ceremony Hazrat asked about the mahr. When this (two red dinars) was said to him, Hazrat said: "La Howla wal Qowata... Put it into rupees."

All the family elders were present. In the meantime Hazrat had recited the khutbah and someone hastily said: "One thousand five hundred." Hazrat performed the nikah for one thousand and five hundred rupees.

When the nikah of Zaheerul Hasan was to be performed, all of them said: "Hazrat not one and a half thousand, two and a half thousand." From that day onwards the mahr in our families is fixed for two and a half thousand. This lasted till the time of the marriages of my own daughters. The same is the case up to now, but for my daughters Hazrat Madani fixed the Fatimi Mahr.

Anyway my marriage was performed. I sent a message to the family: "Kandhla is my home town. It is not in me to argue over taking the bride away from here. I will remain here for two or three days and return to Saharanpur."

Hazrat asked: "Who will dispute that? I have come here as a father. The bride will accompany me to Saharanpur tomorrow. But there will be difficulty in coming here quickly and going back. After staying there for ten or fifteen days, Bhai Shamsul Hasan will come to fetch her."

He is my mother's uncle, the most hot-tempered person in the village and very sensitive soul. (I mentioned him in the 1st part of Aap Beti in connection with the offer of employment in Aligarh. He was a mureed of Hazrat and may Allah reward him well and my Hazrat too).

Thereafter I never had any trouble in sending my wife, (the first one and also the present one) home or calling them back or for sending or calling any of my daughters. This remained the duty of Bhai Maulana Shamsul Hasan for two or three years. A letter from Hazrat would go to him asking him to bring my wife to me. Or a letter would go to tell him to come and fetch her. This went on for quite a number of years.

Thereafter the children from Kandhla started to study in Mazahirul Uloom. First there was Maulana Ihtishamul Haq, then Maulana Qamanul Hasan, then Maulana Misbaah. For quite some time he used to bring these boys (may Allah reward him) and after that Maulana Yusuf Saheb and Maulana Inamul Hasan Saheb. This programme is still continuous till this day.

2. The second marriage for which I was responsible was that of my late sister, the maternal grandmother of Moulvy Salman. At the time of my mother's death my sister's

engagement, according to the system and custom of Kandhla had already been fixed in her childhood. However, the grandfather of Salman always was somewhere away from here. His father was working at Montgomery and that was where he resided. He almost never came to visit.

Hakeem Ayoob's father Hakeem Yakoob once indicated to my father that he would like the marriage of my sister to take place with his son. Hakeem Ayoob was one of my father's best loved students. My father answered: "That is my wish also. But this is no individual decision to be made by me. It is a family matter. Moreover, she has already been promised to someone else. Should I break the engagement, it will lead to serious family quarrels. For this reason I am sorry that it cannot be."

After the death of my father Hakeem Yakoob put the matter before me and I gave him the same answer: "Hakeem Ayoob, as far as I am concerned is the best person. But think for yourself, if my father could not do it, how can I?"

At that time Hakeem Ayoob was a friend to me and later I became even more involved in his sight. I mean that when initially I came to Saharanpur in 1328 Hakeem Saheb once having completed salaah, while leaving the mosque aksed me a mas-ala about the Sajida-e-Sahwi. Answering in an unmindful manner, I left the mosque. Hakeem Ayoob told me: "I know that mas-ala but for months I have been trying to speak to you, but could never think about what to talk to you. That is why I asked this mas-ala."

I started laughing and continued to talk to him for a few minutes. He asked who I was, where I came from, where I stayed etc., etc. In the end he became a 'Mahboob' to me. It meant that up to the time of my father's death Hakeem Saheb used to mostly stay at our house. He only used to go

home late at night after Esha and in the morning at Fajr he was back. My father also had a great liking for him. Thus when my father died he stood at the door of the female section of the house and fell down unconscious out of sorrow. We had great difficulty in picking him up, laying him down on the bed and getting him to his home. It caused a lot of worry for his father and grandfather.

After my father's death he left me and became a close friend and student of Maulana Thaabit Ali Saheb. This caused me quite a bit of sadness. At that time I was not yet a teacher, while he had already reached up to hadeeth. Deu to the fact that during my father's lifetime he had studied by me too, this avoidance caused me hurt. Later his attentions and friendship returned. It will become clear from what I write in this risala, that everyone who takes interest and gives importance to madressa affairs becomes more and more beloved to me. And every employee of the madressa, who is negligent of madressa interest is more and more resented in my sight, even though I may have had a lot of love for him initially. Hakeemji was not an employee of the madressa but since he became a Guardian (Sarparast) of the madressa, did all the tasks concerned with the madressa exactly as I preferred and with such devotion as if it was his own work he was doing, particularly in the fields of building and construction. As well as soliciting funds, administration, giving advice in all affairs. My love for him increased He never considered that the work was not his. May Allah reward him well, and grant him health and strength, because his health has been failing.

And now once again I have digressed. It was not destined that he should marry my sister and he did not.

The chosen husband - grandfather of Salman - stayed permanently in Montgomery in the Punjab and for two years he

went to Basra for work from where he only returned on 30th Muharram 1337 (5th November 1918). Due to the war he could not come to Kandhla, some of my relatives put pressure on me that I should marry my sister off to someone else from the family. People began to make such complaints in Kandhla and Punjab regarding Salman's grandfather that I became afraid. Therefore I went to Ala Hazrat Maulana Abdul Raheem Raipuri, and explained the situation to him. Hazrat went into 'Muraqaba' (deep meditation) for about ten minutes. Then he lifted up his head and said: "Go ahead in the name of Allah. Allah will bless your deed."

When I came back from Raipur, I wrote to Kandhla. Soon my maternal grandfather Muhammad Yusuf's younger brother, Hafiz Muhammad Yunus Saheb came with his father to Saharanpur. There was no wedding party, nor any other men. Hazrat Saharanpuri was at that time suffering from pains in his thigh and could not come to the madressa and I used to go to Hazrat to perform salaah with jamaat with him. When I arrived at his place at Maghrib time, I told him: "Hazrat, my sister's chosen husband has arrived. If you perform the nikah now, I will be able to take her to Kandhla tomorrow."
Hazrat performed the nikah while lying on the bed, in the presence of myself, my uncle and another four or five persons. The next morning I sent my sister with her husband to Kandhla. My uncle went with. She did not take anything with her, no clothes, no pots nor luggage. Everyone knew she was a child, a mere orphan and no one even paid attention to such trivial things. However, my mother did prepare some utensils and clothing but at that time she did not send anything with her. Later these things were taken to her as was needed. Before she left I told her: "Take anything from this house which you may wish to take, whether it be food, cooking utensils and whether used or new."

At that time it was the general custom in the family that at the time of leaving home, the sister would voluntarily give all her share of the property to her brothers. She made this offer but I refused to take it. She practically begged me to take it, but I refused. She even cried saying: "After all I will remain your responsibility. Where will I go? I will have no father, no mother."

I replied: "Of course you will remain my responsibility. And, Inshallah, I will remain a good substitute for both mother and father. But still your share will be kept seperate. I have told the divider of estates Haji Muhsin to divide our estate into two parts for myself and one for you. He has told me that he had divided in such a way that the area where the well is will fall to my side after drawing lots."

I did not even know what it meant to be the owner of a well and did not even understand the importance of a well. Hence I told him: "No, the well should fall to my sister's share."

They were trying to do me a great favour and my refusal to accept, made him angry with me. I said to him: "Please do not interfere in my decision. What help can I get from the income of my land? Please transfer the whole piece of land to my sister?"

Initially, he considered it a joke. But when I told the Elders that I would never be able to get much comfort from a mere ten or twelve 'mund' of grain, that my sister was a mere child for whom the grain will be of benefit, he transfered the land as I suggested.

3.&4. Among my children the most important nikahs were those of my two daughters, Haroon's mother and Zubayr's mother to Maulana Yusuf Saheb and Maulana Inamul Hasan respectively.

1. It is the custom in our family, which is like a hard and fast rule that when a girl is born, it is fixed that she should be married to the nearest non-Mahrim male. This is that customary law which some historians after Maulana Yusuf's death misunderstood and quoted wrongly.

What happened was that when Haroon's mother was born, the grandmother, in giving the news of the birth, said to my aunt: "Sister, I come to give you good news. Allah has given a bride to your Yusuf." Thus the engagement was fixed.

At the birth of Zubayr's mother, according to the family law, the marriage was also fixed, but after about a year or two a postcard from Bhai Ikram reached me: "I am writing on orders from my father. He has asked me to finalise officially the proposed marriage of your second daughter for Bhai Inamul Hasan."

I wrote back: "Uncle (Phupa) is my elder. His is to command. Why should he ask me?"

This then was the engagement of Maulana Inamul Hasan. My uncle Maulana Muhammad Ilyas used to come to the madressa's annual jalsa. In one of his regular visits he came here on 2nd Muharram 1354 Hijri and said to me: "There by us in Mewat it has become the custom to perform nikah at the jalsa. Shall I let Maulana Madani peform the nikahs of Maulana Yusuf and Maulana Inamul Hasan to your daughters in tomorrows jalsa?"

I replied: "Yes do so by all means. Why ask me?"

After the Esha salaah, I told my wife and the girls that my uncle's intention is to have the nikah of the two girls performed.

I still remember what my wife said: "If you had told me a couple of days in advance I could at least have sewn a suit of clothes for them."

I also remember my reply and her immediate silence. I said to her: "Okay, I did not know that they are going about naked. I thought they are going about fully dressed."

She fell silent. When I went to the Jamia Masjid, I said to Hazrat Madani: "My uncle says Hazrat should perform the nikah of Yusuf and Inam." Hazrat was very pleased and said: "I will gladly perform it."

After reaching the mosque, as soon as we sat down Hazrat asked: "What is the mahr?"

I replied: "In our family the customary mahr is two and a half thousand rupees."

Hazrat Madani became angry: "I will never perform the nikah for more than the mahr-Fatimi."

I said: "That is Sharia guidance. The jurists have indicated that for less than the customary family mahr, silence is not acceptable. In such cases there will have to be verbal agreement and approval from the bride."

For a short while Hazrat and I were debating the issue. My uncle was on my side but for fear of Hazrat's anger he remained quiet. I continued receiving his admonishment. My father-in-law Maulana Ra-uful-Hasan Saheb was sitting nearby. He heard everything and said to me: "Accept that which Hazrat says."

I replied: "But this is a Sharia matter!"

My uncle said: "Who of the girls, do you think, will ever object and complain? The nikah will remain suspended and be completely contracted once the full amount is agreed upon or paid."

Hazrat Madani went to sit on the mimbar and started to deliver a long lecture on the virtues of marriage. As is Hazrat's habit, his most famous topic, the iniquities of the British Government was not left out. Even in this nikah lecture too it was mentioned time and again.

Maulana Jameeluddin Naginawy who is a student of Maulana Gangohi was also in this jalsa and not feeling well. He told me that he would have to leave with the half past ten train and if before that Hazrat could perform the nikah, he would like to be present. I sent a note to Hazrat on the mimbar saying that some of the guests have to leave by the half past ten train. Their wish is that the nikah should be performed first.

Hazrat got the impression that some supporters of the League did not like to hear him speak. He became angry and said: "The first mistake was to have called me to the mimbar, whoever wishes to listen, let them listen and whoever does not wish to do so may depart."

He then called both Yusuf and Inam to the mimbar, recited the Khutba and peformed the nikah. Thereafter he continued his lecture. After the jalsa Hazrat said to me: "I suppose that a certain League supporter did not like my lecture."

I replied: "No, the fact is that Hakeem Jameeluddin had to leave. But you were busy attacking the League."

Hazrat replied: "Then why did you not say in your note to

me that Hakeem Jameeluddin wanted to depart?"

The nikah was performed but thereafter I had to bear the brunt of all the attacks. People did not know the boys and an announcement had been made that it was my daughters getting married. The two bridegrooms were both handsome young men, still without beards with the Madani turbans around their heads, which I myself had put on for them, while going to the mosque. Here are some of the taunts I received:

a. "What kind of people are those Molvies. They see two young handsome boys and give their daughters away to them."

b. "Two young men from among the rich ones of Bombay arrived at the jalsa. Seeing two rich ones, they gave their daughters away."

c. "They must have known them from before because they would not just see two boys walking along and then give their daughters away to them. These Molvies are no good."

d. One of the pious, wealthy men from our mohalla went home and very happily told his wife about the marriage of my daughters. The wife became quite angry (may Allah pardon them both). She said: "The poor mice are jumping all over their house because they cannot find anything to eat. Everyday they send people to our door to beg and borrow. If they did not marry them off, then what else would they have done? You tell me: Allah had given you great riches, and lots of wealth. Allah forbid that I have to let my daughters get married like paupers."

Thereafter because this nikah was against the custom of our people and because in the history of Kandhla it had never been performed like this ever, there was a lot of talk this way and that. One person's reaction reached me as having said: "Zakariya has cut his own nose and thereby he has brought dishonour to all of us. Is this the way to have a nikah performed?"

I replied: "I have not been dishonoured. My nose has not been cut off."

I told the messenger: "Even you can feel with your hand that my nose is still in place, so that you may go and tell themwhat you have seen. No, my nose has not been cut off and no one else has been dishonoured."

Taya Saeed Keranwy, the previous Nazim of Madressa Solatya in Mecca, with whom our family has had close contact for many years (and was already mentioned in the nikah of Yamin), heard the news of the marriages and commented: "He has initiated a very bad example. Is this the way that weddings are held? Weddings are the times for the show of happiness among the honoured ones. For the sake of sharing in the happiness, news should be given before hand. Zakariya should be punished."

In a reply to Taya Saheb I wrote: "Taya Saheb is right, Zakariya should be punished. But punishment should match the crime committed. For this reason I suggest that seeing that I did not invite any of my relatives to our wedding, you people should not invite me to any of your wedding celebrations."

Taya Saheb replied: "That will not be punishment. That will be just what you desire should happen. The punishment should be this that every one should invite you twice; once for the celebrations and the second time as punishment."

I also heard many stories of the extreme disappointment of the other menfolk, but only Taya Saheb was inclined towards punishing me. However, the messages of expressions of happiness and duas from the women folk were overwhelmingly favourable. They said: "May Allah reward you well. You have opened an easy way. May Allah let this

custom continue. Weddings have become a tremendous burden and people do not even avoid taking money on interest concerning which people have become generally ignorant About these things people have become generally . Bhai Zakariya, the truth is this, that because of the customs attached to marriage, the curse of interest have entered into our homes. May Allah reward you well. Try to organise the nikah of others in similar fashion."

2. At the time of their marriage both Moulvy Yusuf and Moulvy Inamul Hasan were studying in Mazahirul Uloom. My uncle, Maulana Ilyas was one of the Guardians (sarparasts) of the madressa. Hazrat Raipuri was also one and both of them used to visit the madressa often.

During Rabee-ul-Owal 1355 Hijri there was a meeting of all these trustees. Hazrat Raipuri and all the rest came here. Hazrat told me: "It is my wish to take both Yusuf and Inamul Hasan's wives with me tomorrow."

I said: "It will be as you wish. But both boys are studying here. Hazrat Ayesha Radiallahu anha's house was set up in her own home. It is my wish that the homes of both these boys should be set up here."
There is one well known saying of my uncle about me, which he must have said many times. He said: "You seem to remember the hadeeth which are in your favour very well. Okay I agree."

On the 12th of Rabee-ul-Owal 1355 Hijri (3rd June 1936) at the time of Asr, I told my daughters: "Let your two sisters put on nice clothes. Tonight they will be sent to their husbands."

I allowed Maulana Yusuf to reside in my room and chose a house for Maulana Inamul Hasan. It so happened that it

was raining heavily and in the room on top Maulana Yusuf became quite wet as he was under the balcony.

It was always the habit to feed the guest and trustees arriving at the madressa when they came. Many guests used to come and go. After Esha I told Moulvy Ansari Rampuri, who was a devoted student of mine studying in the madressa: "If any pulao is left over, then call all the ten or twelve boys from Kandhla studying in the madressa and tell them they are invited to eat on the occasion of the sending off of my daughters."

They had already eaten after Asr. When the news was given to them one of them said: "Is this the way to invite one to a feast when all had already eaten. I will not go."

Apart from this Kandhlawy none of the others hesitated. They all arrived happily as if I had done them a great favour. Maulana Amir Saheb replied to this gentleman, who is still alive and staying in Pakistan: "You are insane. It is not Bhai Zakariya who invites you. It is Sheikhul Hadeeth Saheb who invites you. You can make these foolish statements when Bhai Zakariya calls you to a feast in Kandhla. And he will never invite you there. Of that you can be sure."

Embarrased and ashamed, he also came along. This remark of Bhai Amir I have quoted many times during the course of my lecturing of the Daura classes.

"Love itself teaches you the ethics of true love."

Because Moulvy Yusuf and Maulana Inamul Hasan were studying here in Saharanpur, there was no question of the daughters being sent off to Nizamuddin. They were both made to sleep in my house every Thursday night in various parts of the house. At the end of the academic year the two

of them travelled with their wives together with my uncle to Nizamuddin.

5. The marriage of my sister's daughter, the mother of Salman, was also a disputed one. According to the customary law of our village and family, her engagement had been organised, but there were one or two other places from where proposals had come.

The proposed husband was staying in the Punjab. His father, Mamu Shuaib who was also staying in the Punjab, wrote a very serious letter to me saying: "You are not aware of the real situation. You should let the marriage be performed with someone from the most religious minded circles. Choose one from among the most pious students in your madressa."

I wrote back: "There is indeed one very pious and suitable, namely Mufti Yahya, but unfortunately the engagement of the lady concerned has already been fixed with someone else. This is a question of the most eligibilty, the family relations will be in jeopardy. And after all there is no complaints of irreligiousness in the person chosen."

Mamu Shuaib wrote back saying: "The chosen one shaves his beard off. You people are not aware of this."

I truly did not know. I was under the impression that his beard had not yet started growing. I consulted my uncle who said: "What answer can there be for what Mamu Shuaib had said?"

Therefore my uncle performed the nikah of my niece in the Qadeem Masjid after Asr. As an introductory remark he said: "May Allah reward Bhai Shuaib well. He has said that which Sheikhul Hadeeth and I should have said, namely,

that in the face of piousness, there should be no respector of persons. And we both have said what he should have said, namely that it is necessary that notice should be taken of family relationships."

May Allah reward Mamu Shuaib well. Due to his deeni consciousness the nikah was performed, but the fury that broke over my head was terrible. All of them retorted that Bhai Shuaib does not know anyone. My uncle was on my side and they felt he merely followed my lead. They said that I had initiated the terrible 'bidat' of giving a daughter from the family to someone out of the family. During this fury even such ones became angry with me, from whom I had never expected such behaviour. One of my close relatives, Bhai Shuaib's brother was so angry with me that for two years he would not speak to me. He wrote me a letter expressing such anger, which was indescribable. I merely wrote back to him in very soft terms that this thing was the result of Bhai Shuiab's love for the deen. However I could not persuade him to accept that this was not my way of being deliberately anti-society.

There are many other incidents connected with this story, but the majority of the persons involved in it are now dead. All I can say at this stage is that may Allah forgive and pardon all those who abused, degraded and swore at me. This was the first time that a daughter from this family was married outside the family circle. But still, thereafter the Elders surrounded and blockaded me and one by one they chose my daughters in marriage and took them off.

6.&7. Thereafter we come to the nikah of my other two daughters, Shakira (about whom I have already written in connection with death and misfortunes) and her younger sister who is presently the widow of Maulana Yusuf Saheb. They got married together. The one to whom Shakira got

married - Hasan - was studying in Deoband, and the chosen husband for the younger sister, Saeedur Rahman, was studying in Saharanpur. He was a very fortunate person, truly worthy of his name. To enumerate all his good qualities will need a special book. As his mother had passed away, he and his wife were staying with me, but I have never ever seen him doing anything naughty even in his childhood. May Allah grant him very high place in the hereafter, and grant him a covering of His mercy. He passed away on the night between the 18th and the 19th of Showaal 1366 Hijri (5th Auguts 1947). That was the time of the riots and disturbances and one could not even send a letter anywhere. The news only reached Nizamuddin some months later when I was practically kept a prisoner in Delhi during the riots together with all my daughters.

As far as Hasan was concerned his father had told me that because of some very necessary tasks he would not be able to be present at the time of Hasan's nikah. He said: "It will be very hard for me to be informed of the nikah and still not be present. In order to make the matter easy for you it would be better if you did not inform me. If you perform the nikah without my knowledge, you would have done me a great favour."

I told him: "Your excuses are not acceptable but if it is in your interest, then I have no objection."

I sent a letter by Hasan's hand to Hazrat Madani, wherein I informed him that I intended having the marriage of my two daughters performed by him at a time which suited him. Should he ever come to Saharanpur, then he should inform the bearer of the note, and bring him with.

Hazrat Madani looked into his diary and said: "I am going to Lucknow tomorrow. At first I intended to leave with the

evening train. Now I shall leave with the afternoon train and perform the nikah after Asr."

The nikahs were performed on the 19th of Rabee-ul-Owal 1365 Hijri (22nd April 1946). Hasan came with Hazrat while Saeedur Rahman had already been present. After Maghrib the wedding feast was held. I do not remember having invited anybody but because of Hazrat Madani's presence the people gathered from all sides. Saeedur Rahman was studying in Saharanpur and stayed in my house and on that same day he set up home in my own house. The next day I sent Hasan off to Kandhla together with Bhai Ikram, telling them to remain in Kandhla until Friday. On Friday he should leave Shakira with me, and go off to Deoband alone. Thereafter he could come to Saharanpur every Thursday evening.

8. My own second marriage was also one over which there was much difference of opinion. As already stated, after the death of my first wife I had no intention of getting married a second time. I refused many offers. I do not exaggerate if I say that I received offers from about twenty or twenty five different places, some of which Maulana Madani recommended. For one of them even Hazrat Maulana Raipuri interceded with me, but I declined the offer, saying that I would not be able to deliver the rights that will become due upon me.

But then my uncle offered the hand of Maulana Yusuf's sister in marriage to me and I had no objection. I told him to perform the nikah immediately. He refused saying that because there was a change in the proposed husband, he would first have to get the lady's permission. He would reply by letter in a few days time and on arrival of the letter I should come to Delhi.

During that time Hazrat Raipuri used to come here quite often. He did not know of my conversation with my uncle, and I do not know from where the news reached him. He insisted that he was going with me to Delhi. I said that I would not take him with, but he insisted. I said to him: "Hazrat we people should be very cautious about taking a baraat (wedding party) with us, because in their over elaboration people have exceeded all limits and are wasting a lot of money."

Hazrat replied: "Do not ever think that I am going as part of a wedding party. I am going as one of your attendants."

I still refused to agree to his request. But Hazrat called one of his nephews, Maulana Abdur Rahman Shah who was staying with me, gave him some money and said to him: "Keep a close watch for a letter from Hazrat Dehlawy and the moment a letter from him comes, come and tell me in Raipur immediately. If you do not get hold of any transport, then take a tanga to Bahut and come and tell me."

The day uncle's letter arrived I decided to leave the following morning by the ten o'clock train without any wedding group, nor friends nor attendants with me. But early in the morning of the 7th of Rabee-ul-Thaani 1357 (17th June 1937), Hazrat Raipuri arrived. I said to him: "Shall I cancel my going to Delhi?"

Hazrat said: "I have no intention of going back. I do not suppose you have any objection to my staying here for a couple of days?"

However my uncle had distinctly said that I should come with the 10 o'clock train and I would find a tanga at the station. I went with Hazrat Raipuri and a few of his attendants, among them Hafiz Abdul Aziz, to the station. As we sat

down we discovered that Hazrat Madani after having returned from Tanda, was on the same train. Maulana Madani was of the opinion that I had come to know of his arrival and that I had come to meet him as was my habit and also knew that when Maulana Raipuri visited Saharanpur, he always came to pay a visit. Hazrat on seeing us on the station asked us: "Tell me, how did you come to know that i was arriving now? I did not send any telegram because there was no time."

He was a man who was very particular about sending telegrams. Before I could say anything, Hazrat Raipuri said: "No, we did not get information about your coming. This Hazrat is getting married."

In a scolding voice Hazrat Madani said: "And he did not even inform me?"

Hazrat Raipuri said: "Hazrat he did not even inform me. I am forcing my way with him. In fact he refused point blank to take me with. I had to put a spy in his place to inform me of when Hazrat Dehlawy's letter arrives. Last night I received the report from my spy and early this morning I arrived."

Hazrat Madani gave Hazrat Raipuri a message to give to Maulana Ilyas: "Tell Maulana Ilyas that this nikah will be performed by me. Without me there will be no nikah. I would have travelled with you on this train, but the ladies are with me as well as some luggage. I shall put them off at home and come to Delhi with the very next train."

Initially I declined the offer: "Hazrat, do not take this trouble."

He immediately answered in a threatening voice: "I am not

talking to you. I am sending a message to Maulana Ilyas that I am going to perform this nikah."

I answered: "In that case, Hazrat should not cast yourself into such difficulty. Come along when it suits you. Hazrat Raipuri will experience no hardship in waiting for you. I will also await your arrival."

Hazrat said: "There will be no need for that. I will come later in the afternoon."

This is how I remember this incident. In my diary the story is told with a bit of difference... but about this there is no difference that up to Deoband we travelled in the company of Maulana Madani. Hazrat got off there and the two of us continued straight to Delhi. My diary also says that from Meerut Maulana Meeruty also boarded the train to Delhi.

From Saharanpur to Delhi Maulana Madani conversed with us in a very happy and carefree manner. He took a small bottle of atar from the pocket of his waistcoat and spread the contents on his palm and applied it to my dirty khaddar kurta. During his life out of fear for him I always wore khaddar kurtas. It was his kindness over me that whenever he saw a kurta other than khaddar on me, he used to tear it off my body.

I asked him: "Why waste such precious atar on my dirty kurta?"

He replied: "Atar smells nice on khaddar."

I said: "Just like the pearls were wasted on the neck of Khálisa?"

He laughed and continued to apply atar to his hands and from there onto my clothes saying: "The barber also gets the smell from the clothes of the bridegroom."

He used the whole bottle on me. Hazrat arrived in Delhi by the evening train. Due to some misunderstanding all of us went to stay in the Masjid Abdul Rab and from there we all went to Nizamuddin the next day which was Friday. Hazrat performed the nikah for a mahr amounting to the Fatimi mahr.

I said: "Hazrat the Fatimi mahr is an ambiguous term - not clear and there is difference of opinion on it. It should be fixed to current measure and value."

Hazrat smiled and said loudly: "The bridegroom is normally very shy and embarrassed. Keep quiet."

I said: "In matters of deen there is no permission for shyness. This is a matter of mas-ala."

Hazrat said: "Five hundred dirham."

I said: "This is also a disputed term - not clearly defined. What will that be in present currency."

He said: "Approximately one hundred and thirty three rupees."

This question and answer series was related by Khwaja Nizami in one of his periodicals which appeared in those days and gave the full details.

Immediately after the nikah Hazrat Madani returned to Deoband with the 5 p.m. train together with Hazrat Meeruty. Maulana Madani was served with a notice at Delhi station

that for six months thereafter he was banned from entering Delhi.

I returned with my new wife (Talha's mother), Maulana Raipuri, his attendants, Maulana Yusuf and Maulana Inamul Hasan. We were twelve people altogether. Hazrat Raipuri paid all our fares and Hazrat also made an announcement from his side about the walima feast, which was organised by Rao Yakoob Ali Khan, without Maulana Meeruty being invited to join in the walima feast.

9.&10. Now we come to Maulana Yusuf's second marriage. His first wife, Haroon's mother passed away. I told him not to get married again because of the tremendous amount of duties he had to perform. I told him: "You don't have the time for a nikah. But if in spite of that you wish to remarry, whether to someone here or in Kandhla, then I am prepared to propose on your behalf."

He replied: "Your advice seems to be the appropriate thing to do. But if I should wish to remarry it will be one of your daughters. No one else."

I named many girls from whose families I had been asked to put in a good word for them after the death of his wife. He remained adamant: "If I do have to marry it will be into your house - nowhere else."

A couple of days later he told me: "There is a need for me to get married and it must be in your family."

I said: "At the moment there are two daughters in my house. One is a widow and the other a virgin."

The widow was the wife of the late Saeedur Rahman.

He said: "To me both will be the same."

I replied: "No, tell me for which of the two you have any sort of preference and I will agree. But if you really and truly consider both to be the same for you, then I will prefer the widow for you, because she was struck by sorrow as her husband passed away very soon after marriage."

He said: "That is most suitable."

On the other hand there was Hakeem Ayoob's son Hakeem Ilyas about whom Hakeem had spoken to me quite a few times before. Everytime I told him: "The love that Hakeem Ilyas for me is more than all your other children."

May Allah reward him well. He used to be very devoted to me since his childhood. I used to go to Delhi quite often and whenever he had any news of my arrival, he would come to the station. I often prohibited him, asking him not to come to the station merely on hearing of my arrival.

The nikah of Maulana Yusuf was fixed. By mere chance Hazrat Raipur came to Saharanpur and had to travel to Lucknow. On the arrival of Maulana Yusuf, Hazrat expressed the desire to be present at the nikah, but he had already informed Lucknow that he was arriving and thus had to leave. I said to him that a wedding in my family was no big affair. After Hazrat's return from Lucknow, it will be performed.

Maulana Yusuf went back. When Hazrat returned from Lucknow, the news was transmitted to him and he came back from Delhi. At the time of Zuhr, I sent a message to Hakeem Ayoob: "Maulana Yusuf's nikah is being performed after Asr. You have asked me about the nikah of your son Hakeem Ilyas and now I also agree. Tell Hakeem Ilyas

that he should perform Asr salaah in the Qadeem Masjid. The choice is yours. Do not tell anyone else about it."

I do not how Hakeem Ayoob's elder brother Hakeem Yameen came to know. He came by car to Deoband and told Hazrat Madani that my two daughters were getting married after Asr. He further told Hazrat Madani: "He did not even tell me but one of the bridegrooms is my brother's son. My wish is that Hazrat too should be present."

May Allah reward Hazrat well. He said: "For the nikah of the daughters of Sheikhul Hadeeth there need not be any demand or invitation to attend."

At that time Hazrat Madani had fever. Qari Asghar Saheb scolded Hakeem Yameen, saying: "You people, for your own desires, do not care anything for Hazrat's health or comfort."

But Hazrat said: "No, I am definitely going."

In spite of a high fever he arrived here on Thursday 19th Rabee-ul-Thaani 1369 Hijri, peformed the nikahs and then left with the same car. Together with these two marriages Hazrat also performed the nikah of Zubayda, the daughter of Moulvy Naseeruddin, whereupon Moulvy Naseeruddin presented Hazrat with a hundred rupee note. Hazrat point blank refused to accept. I came forward and said: "No sir, do accept it." I took the note from Maulana's hand and put it in Hazrat's pocket, whereupon Hazrat started laughing.

Maulana Yusuf Saheb left with his wife the next day for Nizamuddin. The mothers of Talha and Salman left with them. The sending off of Zubayda, daughter of Moulvy Naseeruddin took place on the 27th Shabaan. Then one month after nikah on Sunday 8th Jamadul Oolaa, when

everyone had gone to lie down, I told my children to give tea etc., to Hakeem Ilyas's wife as I had the idea of taking her to her husband's home at azaan time. I sent a message to Hakeem Ayoob, who also had gone to lie down to sleep.

It was winter and already past eleven o'clock. I sent Moulvy Abdul Majeed to tell the gatekeeper that I was coming along with the wife of Hakeem Ilyas. He had to open the door at the azaan of Fajr when someone was going to knock on the gate or shake the chain.

Hakeem Saheb sent a message back: "I have no objection, but to come at that time would be causing you much inconvenience. If you please, Ilyas and I will come by ricksha and fetch her so that no one will know."

And so it happened. At the time of the azaan for Fajr on Monday morning Hakeem Ayoob and Ilyas came by ricksha together with one or two ladies from our house and took the bride away. Even their own family only came to know after Fajr salaah that the begum had arrived.

My one friend Haji Noor Ilahi Urf Sheikh pestered me or ten, fifteen days that his household ladies were insisting to know when the bride was going to her new home. He begged me to let them know even if I did not inform anyone else. In those days he used to drink his early morning tea with me. That morning at tea time I told him: "She has gone to her husband. I did not have a chance to tell you earlier."

I could see he was very disappointed.

He went back to his wife and said: "The girl has gone to her home. Now you may make as much noise as you wish."

11. Up to now all the weddings have been those of the

children from my first wife. My second wife had two daughters and one son, Talha. As far as the first daughter is concerned, Hakeem Ayoob had time and again asked for her hand in marriage to his son Aqil. I told him the same thing that my uncle told me at the time of talks about marriage with Maulana Yusuf's sister. "She is not suitable for marriage with your son."

I repeatedly told him this. Then one day someone asked me to intercede on his behalf for his sister's marriage to Aqil. I took the proposal to Hakeem Saheb. I even strongly recommended the match. Hakeem Saheb replied: "As long as you do not marry this daughter off to someone, I will not let Aqil get married to anyone. When you have given her in marriage, then only will I look for someone for him."

Maulana Yusuf had made a programme of going for Umrah. He wrote me about this: "It is my wish that Haroon and Talha should be married before I leave."

I wrote back: "Whenever you wish, you may come here."

Because Hazrat Raipuri's health was not good, it was decided that we will all get in his car and go to Raipur to visit and the two boys marriage will take place there. At Zuhr time I told Hakeemji that the marriage of Haroon and Talha had been organised that we were going to Raipur in that regard. It is my suggestion that Aqil should aslo come along.

I said to him: "If you should wish, Aqil's nikah can also take place. We are going at this very moment, before Asr, and would like to take Aqil with us. For you to stay over for the night will be difficult, so why should you also take the trouble to come? But if you do wish to be present you may come in the morning with Meer Saheb's car, and bring Aqil

with you In that case instead of tonight the nikah will be performed tomorrow morning at 9 o'clock."

Hakeem Saheb arrived the next morning and at nine o'clock in the morning Maulana Yusuf performed all three nikahs in the presense of Hazrat Raipuri. Maulana Haroon's father-in-law, Moulvy Izhar Saheb had insisted that the mahr should be five thousand rupees. Talha's father-in-law, Soofi Iftikhaa said that in his family the mahr is two and a half thousand. I said: "The mahr for my daughters was fixed by Hazrat Madani as the Fatimi mahr." And so in one majlis three nikahs were performed at three different mahrs.

Hakeem Ayoob returned immediately after the nikahs. I told Aqil to wait and come back with me. The next day we all returned. And on the 18th Zil Haj 1381 Hijri on Wednesday Hafiz Abdul Aziz Dehlawy went back to Delhi with Haroon's wife. Talha's wife went to her husband in 1383 Hijri.
When our haj journey had been fixed. I wrote to Maulana Yusuf: "When you come to Saharanpur, please pick up Talha's wife."

Moulvy Yusuf and Moulvy Inamul Hasan went to Kandhla on Saturday 8th Shawaal in the car of Haji Shafee to fetch Talha's wife. Haji Ghulam Rasool and fifteen men from Calcutta were coming to Delhi with the intention of getting the date for the Tableeghi Ijtima in Pandwa. When they learned that Maulana Yusuf will on that day be in Saharanpur, they came straight to Saharanpur. On arrival here they heard that he was in Kandhla, and went to Kandhla in Sabry's car.

A few months later on Wednesday the 11th of Rajab 1381 Hijri Maulana Yusuf came to a Tableeghi Ijtima at Saykri,

and then came to Saharanpur via Raipur. Hakeem Ayoob came to tell me: "If you should send Aqil's wife to us today, then tomorrow Maulana Yusuf will be able to participate in the Walima feast."

I replied: "There will be no harm in that."

I said to Maulana Yusuf: "Hakeem Saheb would like you to attend the walima of his son Aqil tomorrow, after your return from Saykri. Do not allow it to interfere with your work. But do tell the people there that you had promised to attend the walima. Do come when you have some free time. I will wait for you and whoever wishes may also wait or not."
He came the next day the 12th on Thursday and we had the feast. One day prior to that Hakeem Ayoob Saheb came as was his habit at Asr time. Instead of sitting he remained standing.

I said to him: "Sit down or go away."

He left and a short while later Aqil came. I talked to him also in a light hearted way. When I left for Maghrib salaah, I told Haroon and Talha: "I will delay after Maghrib. When you have performed Maghrib, take your sister in a cart and leave her at the house of Hakeem Saheb."

Haroon and Talha took the bride away. On the 12th Hakeemji gave a small walima feast.

12. The next nikah is that of my last daughter from my second wife. She was married to my sister's grandson Salman. The engagement took place long before that, but I do not even remember if anyone ever asked me for her. I think perhaps it was fixed at the time of her birth, because he was, according to the family tradition, the nearest mar-

riagable male relative. On the 2nd Zil Qada 1386 (13 February 1967) on the arrival of Maulana Inamul Hasan I made an announcement in the Qadeem Masjid that a nikah was going to be performed and for all to remain behind for a short while. Maulana Inamul Hasan performed the nikah after Asr for the mahr Fatimi. After Maghrib while I was in the masjid, Talha, Haroon and Babuji took the bride to Hakeemji's house. Thereafter on the following day Maulana Inamul Hasan after participating in the walima feast left for Nizamuddin via Kandhla.

13.&14. By now all my daughters were married. Now the time came for the marriage of my grandchildren. The marriage of one of the grandchildren, Haroon, had already taken place in Shawaal 1388. According to the Tableeghi system Maulana Haroon and Maulana Inamul Hasan used to go for haj every three years. Their haj journeys are fixed. As for me, my going for haj is always built upon hope. Through the Grace and Mercy of Allah as well as the requests from relatives in the Haramain, there is always the desire to visit the Holy Places, but my iniquities and sins always kept me away. This time I also had hopes. Maulana Inamul Hasan wrote from Delhi: "If you should wish to go for haj, you should come and perform the nikah of Zubayr and Shahid. Do not delay it in order to be present. Your presence will be the best substitute in my absence."

However, by that time my going for haj was no certain affair. Thereafter Maulana Inamul Hasan postponed my departure for the sake of performing some necessary tasks. Maulana Ali Mia also agreed with Maulana Inam regarding the postponement of my departure for haj in view of the needs over here. After my departure had been postponed, Maulana Inamul Hasan came to greet me. Hearing of his arrival Hakeem Ayoob felt it would be a suitable time for the inauguration of the New Darul

Hadeeth hall. Maulana Yunus had already taken over the duty of teaching Bukhary before that. He insisted that at the inauguration I should give the first lecture. Thus on 25th Shawaal 1388 I gave the first lesson on Bukhary Shareef.

Thereafter Maulana Inamul Hasan performed the nikah of both grandsons to two of my grand-daughters for mahr Fatimi. It was my intention that the brides would be sent off at the same time, but as both grooms were students here, Maulana Inam felt that, that would interfere with their studies. I reminded him that his and Maulana Yusuf's marriages had also taken place in their students days and they set up homes during those very times, but he still felt that things had changed since then. That was true.

A major reason why there was such haste in performing these nikahs was the fact that because of my ill-health, there was fear that I may not return from Hejaz again. These nikah's went off with such ease and simplicity that I pray Allah will grant similar simplicity to all friends as well. There was never any problem over dowry. I told Hakeem Ilyas some days after the nikah that at our place plates and cups very quickly got lost and as these utensils are very much needed for the continuous stream of visitors, we have to buy and acquire new ones but soon these are also lost. Therefore I suggested to him to buy ten or fifteen and to keep these by him. It will be the property of the wife but will be of use when visitors arrive. Hence since his marriage these utensils have been kept at his place. They were of a very cheap kind and were mostly used by me. Most of the time Hakeem Ilyas himself used to present it at eating times. When my food came from anywhere, he himself used to take it or I would send a person.

But there are some goods which I gave as wedding gifts to all my daughters about which I am very proud - the elder-

down and spread. Here I gave them something precious and beautiful. This was firstly due to Allah's grace and secondly due to Hazrat Raipuri's kindness. Almost annually or biannually Hazrat used to send me a beautiful high quality eiderdown (lihaaf) as a present, with the expressed desire that I make use thereof. But because it was such high quality I felt it was not for me to use. I generally bound it and left it hanging in my room. When any of my daughters got married. I gave it to them - not at the time of marriage but about a month or so before or afterwards.

Hazrat often used to tell of his students days. In it we see Allah's Hand at work. He said that once in his student days he felt exceptionally cold because of not having a 'lihaaf', beadspread or blanket. He felt too ashamed to mention it to anybody. He used to stay in a mosque. After Maghrib he used to go and sit near the water-heating fire of the mosque with his books. After Esha he again went to sit there. Some people thought that just like who are addicted to sitting in front of fires, he was also one of those. When all the musallees had departed he would lock the mosque, lay down on the grass mat and rolled himself with it. The mat became his bedspread and blanket. The cold air used to come in from the had and feet. In the latter part of the night he again unrolled himself and the mat was spread out again. Hazrat always used to say: "That winter passed off but thereafter no winter came along when from somewhere Allah did not send some good quality lihaafs." These were those lihaafs which being presented to him, he later gave to me. If they were beautiful he gave them to me and if they were of lesser quality, he gave them to someone else. They were often of velvet or satin, and I kept them and as 'jhez', gave them to all my daughters, from the first one to the last.

I am not opposed to supplying them with utensils as much as is needed on condition that those things are indeed necessary. It is a good thing to give them some jewellery, on condition that there is proper value in these jewellery without any depreciation, so that in the future in cases of emergency, they may be of use. But I am opposedto giving them a lot of expensive clothing which they will not be able to wear in the house, but will adorn the inside of chests and boxes and if one dies, it has to be given to some madressa where it will be auctioned and sold for a small price. If one or two expensive suits are made and given to them, I also have no objection if they can be worn for going somewhere. But making of a lot of expensive clothing is nothing else but a pure waste of money. In this regard in my discussions on Aap Beti 1 and 6 I also dealt with this matter. I have such a resentment of this that I would like to write a lot more.

During my childhood there used to be a thing called Sarasari. It was such a nonsensical thing to which there was no limit. It comprised of a chador onto which numerous pearls - small ones and big ones the size of almonds and even bigger ones, were sewn. It also had gold and silver lace of various kinds in the middle so much so that the actual material was not visible. This was a real ordeal for the bride to wear. It must have weighed about five seer (one dhary). When it was wrapped around a child, the poor child broke out in a sweat so that even the material became wet.

When there was a girl getting married this sarasari was borrowed for five or six days, even though it was a real museebat for the girl. I always had the idea that if such precious expensive clothes are made and kept in the family to be borrowed by others for eight or ten days it is in order. I have this opinion that it can be substantiated from hadeeth because Imam Bukhary started a chapter titled: "Chapter

borrowing of clothes for the bride etc." By heading the chapter like this, he gave a hint of its permissibility. In this he quoted a report of Hazrat Ayesha Radiallahu Anha having borrowed her sister's pearl necklace. Later Iman Bukhary in his section on 'Presents' titled: "Chapter concerning the borrowing of clothing at the time of leaving for her home." In this he quoted Hazrat Ayesha Radiallahu Anha's story. She says: "Look at this bondsmaiden of mine. She refuses to wear this kurta of mine even in the house, whereas in Rasulullah Sallallahu Alayhi Wasallam's time I had such a kurta. When any lady got married in Medina, they sent a man to me to ask me to lend them this kurta for a couple of days."

Whenever I read this hadeeth in Bukhary, I enjoyed it. I used to think that even though there is no such communal clothing that can be borrowed at wedding time, but at least the sisters in the family could lend a new set of clothes to the sister getting married. In such a case there was no objection

In a similar fashion they can lend her some jewellery for a couple of days. I already had some experience as concerns jewellery. When a daughter got married I merely had to mention it to the other sisters and they would go so far as to lend her their jewellery. Thereafter for months they did not ask about it. When they needed it, it was taken back.

When mutual relations are good, when there is love and sincerity, then the wedding becomes very easy. But our people have made it a great museebat. I also have great dislike for the issue of 'jhez' and these expensive wedding functions. People are aware of the fact that numerous guests visit me at all times. At times there are up to two hundred and fifty of them. Sometimes we even have to cook up to ten big pots (degs). But I do not remember ever having cooked one pot at the time of marriage.

A great problem regarding the invitations to wedding functions is this: "If you invite this one, then the other, if not invited would become angry. And if that one is not invited, a third one will become angry. In some places invitations are given in order to add lustre to one's name. Sometimes it is done for the sake of celebrations.

But those who from the beginning did not give such functions and (according to some) 'cut their noses off', their nose never became cut off. They have no reason to borrow money nor to pay interest. But whenever people told me I cut off my nose and dishonoured myself I say: "Mine was not cut off."

Commonly Used Name For The Illustrious Elders.

Hazrat Gangohi - Hazrat Maulana Rasheed Ahmed Gangohi (R.A.)
Hazrat Saharanpuri - Hazrat Maulana Khalil Ahmed Saheb (R.A.)
Hazrat Madani - Hazrat Maulana Hussein Ahmed Madani (R.A.)
Hazrat Sheikhul Hind - Hazrat Maulana Mufti Mahmoodul Hasan (R.A.)
Hazrat Thanwy - Hazrat Maulana Ashraf Ali Thanwy (R.A.)
Hazrat Raipuri (I) - Hazrat Maulana Abdul Qadir Raipuri (R.A.)
Hazrat Raipuri (II) - Hazrat Maulana Abdul Raheem Raipuri (R.A.) also known as Maulana Al Haj Shah.
Hazrat Nanotwi - Hazrat Maulana Qasim Saheb Nanotwi (R.A.)
Ra-eesul Ahraar - Refers to Maulana Habibur Rahman Saheb (R.A.)
Maulana Meeruty - Hazrat Maulana Aashiq Ilahi (R.A.)
Hazrat - Normally refers to Hazrat Maulana Khalil Ahmed Saheb (R.A.)
Ali Mia - Maulana Abul Hasan Ali Nadwi

GLOSSARY

Adaab - Ettiquettes.
Adab - Arabic literature.
Ahraar - Meaning free or freedom loving - A movement or party in India.
Amrits - Type of sweetmeats.
Amal - Cure through reading Quraanic Aayaat and wazifa.
Ameer - A leader, ruler.
Anna(s) - 25 paysa (like 25 cents).
Ansar-Ansaris - A group of Sahaba from Madina who helped Rasulullah Sallallahu Alayhi Wasallam and the Sahaba who had made hijrat (migrated).
Aramsheer -Resting place.
Bau'at, Beit - Pledge of assurance (particularly with a Khalifa or Ameer or Shaikh for guidance and advice in matters pertaining to Deen in strict accordance with Shariat).
Barakat - Blessings.
Barzakh - Life, either reward or punishment in grave prior to Qiyamat.
Basra - Name of city in Iraq.
Bayt-Bazi - Game (of words) when one starts of on sentence, word or poetical rhyme where previous player stopped.
Begum - Lady.
Bidat - New innovation which is contrary to Sunnat and Shariat.
Bulgham - Disease in which their is excess of phlegm.
Chador - Upper-covering or cloth, cloak, top overgarment.
Charpai - Couch-like bench, four legged bed covered with straps.
Cheraita - Type of herbal medicine.
Chilla(s) - A period of forty days..
Chronic fever - Continuous, unabated fever (with no particular cause).
Darul Talaba - Hostel.
Dastarbandi Jalsa - Final graduation - where turban is placed on head of the student to acknowledge his proficiency in Deoni knowledge and sciences.
Dastarkhan - Tablecloth or place to eat upon.
Daura - Final year (of studies) for Aalim course.

Mazhab - Lit. a path, in Fiqh the particular school of thought of one of the four great Imaams.
Mazaahirul Uloom - Name of Madressah, Islamic University.
Meeraj - Ascension of Nabi Sallallahu Alayhi Wasallam to the Heavens upto the Sidratul Muntahaa (the highest point) in which he was given the salaah as a gift.
Mirch - Indian spice (very strong like chillies).
Misri - Coarse sugar
Mithai - Sweetmeats.
Mohalla - Locality (or people of it).
Mohtamim - Principal, Chancellor.
Moulvy Fazil - An Aalim of excellence.
Mufti - A specialist in Fiqh and jurisprudence. A jurist and Judge (of Islamic Shariah and Law).
Mujaahida - Striving and sacrificing for the sake of Deen.
Muraqaba - (State of) meditation concerning Islam.
Mureed - A disciple (of Shaikh).
Musalla - Prayer mat (or place) used to perform salaah.
Musallees - People who perform salaah.
Musalman - A Muslim (Urdu word).
Museebat - Difficulty, hardship, problem.
Nahwa/Nahu - Arabic grammar.
Naseehat - Good (Islamic) advice.
Nazim - Supervisor.
Nazr - Evil eye.
Neem Tree - Thorny type of tree - with bitter taste.
Neyat, Niyyat - Intention.
Nifaas - After child-birth, blood flow of woman
Nikah - Marriage ceremony.
Nisbat - Connection - In regard to people who have good connection with Allah Ta'ala and His Commands all the time and at every moment.
Noor - Divine light or brightness, illuminiscene.
Para - Portion or section.
Partition - (Time of) when Pakistan was separated from India and both with autonomous government.
Paysa - Money or a unit of currency (like one cent) 100 paysa = 1 rupee.
Puloa - Type of food dish (made with rice and chicken).

Qazi - Judge of Islamic Court.
Qibla - Direction of Kaaba. Faced when performing salaah.
Qiyaamat - Day of Judgement, Ressurection.
Raeesul Ahraar - Leader of the freedom loving. The leader of this 'Ahraar' party.
Rakaah - One unit of salaah.
Risala - Booklet.
Rupees - Currency of money used in India.
Sadaqah - Charity.
Sadr Mudaris - Dean of faculties.
Sahabah - Companions of and those people who saw Rasulullah Sallallahu Alayhi Wasallam with Imaan and died as Muslims. Also their status is highest after the Ambiya (Prophets of Allah) Alayhimus Salaam.
Sahebzadghi - Honour (regarding your son).
Salaah - Prayer in a specific manner including Qiyaam (standing), Ruku (bowing), Sajdah (prostrating) and Jalsa (sitting in a specific manner), each with it's own special Quraanic Ayaat, Duas and supplications. It is the most important pillar of Islam after Imaan (faith) and is obligatory (farz) five times daily.
Sallallahu Alayhi Wasallam - Peace and mercies be upon him.
Sarf - Arabic lexicology.
Sarparast - Head, director.
Sawaanih - Life story, Biography.
Shaheed - A martyr, person giving his life for the sake of Allah and Islam..
Shakira - One who is thankful and grateful, continuously thankful.
Shamaail - Discription of features, habits, manner etc., (particularly of Rasulullah Sallallahu Alayhi Wasallam).
Shariah - Islamic Law and its injunctions.
Sheikh - A person of knowledge, very learned person, or a spiritual mentor and guide.
Sifarish - Recommendations, intercession.
Sihr - Magic, black magic, used to attain evil. It is completely haraam and a major (Kaabira) sin.
Sikh - People of Sikh religion - who worship idols.
Subuh - Morning or earliest part of day at the time of Fajr salaah.
Suluk - Lit. a path. Here a person who treads on the path of

Tasawwuf to gain nearness to Allah Ta'ala.

Surma - Kohl, powder placed in eyes.

Taaweez - Amulet used to ward off evil (by means of ayaat and wazaaif).

Tafseer - Explanation and commentary of Quraan.

Takbeer Oola - First takbeer (Allahu Akbar) at beginning of salaah.

Tanga - Ricksha, tri-wheeled cycle used to transport people as taxis.

Taqdeer - Fate, predistination.

Tarbiat - Correct upbringing.

Tasawwuf - A knowledge which leads to inner and spiritual purification so that a person may gain closeness to Allah Ta'ala and follow the sunnat lifestyle of our beloved Rasulullah Sallallahu Alayhi Wasallam and live on Deen-e-Islam.

Taziat - To sympathise with person at his bereavement.

Toba, toba - I seek forgiveness from Allah.

Umrah - Visit of the Kaabah, a high form of ibadat in Islam also called in Shariah Haj-e-Sagheer (the small Haj).

Ustad - Teacher (particularly in Deeni knowledge).

Walima - Feast after marriage is consumated (from boys side). It is a Sunnah practice of Rasulullah Sallallahu Alayhi Wasallam.

Wudoo - Ablution, washing of hands, face, head and feet in particular way as prerequisite before performing worship.

Yad-Dasht - Reminiscences.

Zakaat - A levy of money to be given to the poor, one of the five pillars of Islam and a Farz (obligatory) ibadat annually..

Zarda - Type of sweetmeat dish, usually yellow in colour.